

Ye Hai Hamaari Daawat

هذه دعوتنا

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Contents

Khutba e Masnoona	3
Hurf e Tamanna	4
Daawat Ho To Aisi	4
Baab 1: Is Ummat Ki Najat o Falah Ka Raasta	6
Baab 2: Khitab Ki Ashaa-at Ka Maqsad	10
Baab 3: Allama Mohaddis ash Shaikh Muhammad Nasiruddin Albani ؒ Ki Taabnaak o Hardil Aziz Shaqsiyat	12
Paidaesh o Ta'aleem:	12
Zariya e Ma'ash:	13
Shauq e Mutalea:	13
Saqhawat o Infaaq:	14
Ibadaat Mein Mashghooliyat:	14
Aulaad:	14
Shaikh Albani ؒ ki Wasiyyat:	15
Wafaat:	15
Baab 4: Shaikh Albani ؒ Ka Asar Angez Fikri Khitaab	16

بسم الله الرحمن الرحيم

Khutba e Masnoona

إِنِ الْحَمْدُ لِلَّهِ حَمْدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...

اما بعد: فإن أحسن الحديث كتاب الله وخير الهدي هدي محمد صلى الله عليه وسلم وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار.

Bilaa subha sab ta'areefe'en Allah Ta'ala hi ke liye hain, ham isi ki ta'areef karte hain, isi se madad maangte aur isi se baqshish talab karte hain. Apne nafs ki sharat-o'n aur apne bure amaal se Allah Ta'ala ki panaah mein aate hain. Jisey Allah Ta'ala raah dikhaae isey koi gumrah nahi kar sakta aur jisey wo dhutkaar de. Isey koi raah e raast par nahi laa sakta. Main gawaahi deta hu'n ke Allah Ta'ala hi ma'abood e bar-haq hai, wo akela hai, koi iska shareek nahi aur main gawahi deta hu'n ke Syedna Muhammad ﷺ iskey bandey aru iskey rasool hain.

Hamd o Salaat ke baad, yaqeenan tamam baato'n se behtar baat Allah Ta'ala ki Kitab aur tamam tareeqo'n se behtar tareeqa M. ﷺ ka haia ur tamam umoor mein burey kaam (deen mein) khud saaqhta (bida'at waaley) kaam hain, har bida'at gumrahi aur har gumrahi ka anjam Jahannam hai.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ...

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا...

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا، يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا...

Aye Ahle Eman! Allah Ta'ala se daro, jaise aisse darne ka haq hai aur tumhe'n is haal mein maut aa eke tum musalman ho. Logo'n! Apney Rab se daro, jisne tumhe'n ek jaan se paida kiya, (phir) isse iski biwi ko banaya aur (phir) in dono'n se bahot se mard aur aurate'n paida kee'n aur inhe'n (zameen par) phaila diya. Allah se darte raho, jiske naam par tum ek doosre se sawal karte ho aur qata'a rehmi se (bacho) Yaqeenan Allah Ta'ala tumpar nigraan hai. Aye Ahle Eman! Allah Ta'ala se daro aur seedhi (sacchi aur kharee) baat kaho. Allah Ta'ala tumhare amaal sawaardega aur tumhare gunaho'n ko maaf farmadega. Jisne Allah Ta'ala aur iske Rasool ﷺ ki ataa-at ki, yaqeenan isne azeem kamiyabi hasil karli.¹

¹ Muslim: Kitab ul Juma: Baab Taqfeef as Salah wal Khutba: H# 867-868; Nisai: H# 3278
Rawah al Arba'ah wa Ahmad wa Darmi, wa Ruwee al Baghwi Fee Sharha al Sittah Mishkat Ma'a Ta'aliqaat albanī Kitab an Nikah: Baab Elan an Nikah, Sanad Saheeh

Tambihaat: Muslim, Nasai, Musnad Ahmad mein Ibne Abbas aur Ibne Masood رضوان الله عليهم أجمعين ki hadees mein khutba ka aghaaz (إن الحمد لله) se hai, lehaza (الحمد لله) ki bajaee
(إن الحمد لله) kehna chhahiye.

Hurf e Tamanna

Daawat Ho To Aisi

Duniya mein har giroh, har firqa, har jamat apney bado'n ki baato'n aur amaal ke majmue ko apna maslak o mazhab aur mauqaf qarar deti hai. Har koi inki baato'n aur qaul o fel ko apnane aur apnea jaane par zor deta hai. Isey hi firqa bandi aur firqa waariyat kehte hain.

Duniya mein ek aisa haq parasto'n ka giroh bhi hai jo kehta hai ken aa to hamari baat maano, naa hamare bado'n ki baat maano. Balkey maano to yaa Rab e Kareem ka farman jo Quran ki shakal mein hamare pas maujood hai, isko maano.... Yaa phir Muhammadur Rasool Allah Khatim un Nabiyyeen ﷺ ka farman. Teesri koi baat nahi. Choo'nke, chunache, hatta ke, agarche, magarche, haqeeqat ye hai, asal haqeeqat ye hai waghaira jaisi taweel'o'n ki zarurat nahi. Wohi giroh haq par hai, ye kehta hai ke agar manna hai to Quran o Hadees ke sath Rasool e Rahmat ke ashaab kea mal aur qaul o fel ko apni zindagi ke liye rehbar o rehnuma maane'n. Is kitab mein yehi dawat bayan ki gai hai aur bataya gaya hai ke ek kalma-go ko muqhtalif firqo'n se daaman bacha kar kis tarha wo jamat banna hai jo Allah ke Rasool ki jamat hai aur jo Allah Ta'ala ka giroh hai. Hamne is giroh ka madadgar o ma'aoun aur ahelkar kaise banna hai? Taakey Allah aur Rasool ke giroh mein shamil hokar jannato'n ke haqdaar ban sake'n. Is tehreer mein Mohaddis ul A'asr Ash Shaikh Allama Nasiruddin Albani رحمه الله isi giroh ki tarjuman kar rahe hain.

Allah o Rasool ka giroh hi yaqeenan duniya o aqhirat mein kamiyabi se hamkinar hoga. Baaqi maqhloq ke peeche lagne waale tamam firqa-jaati giroh naa-kaam o naa-muraad ho'nge, aur Allah o Rasool ki ataa-at se mu'n modh kar auro'n, yaani maqhloq ki bedaam ghulami o bandage karne aur inki baat maan kar Quran o Hadees e Rasool ﷺ ko pas e pusht daalne waale bhadakti aag ka indhan ban jaa'nge. Is tallaqh haqeeqat ka elan Baari Ta'ala ne Quran mein aur Rasool e Rahmat ﷺ ne apne farman mein bar-malaa o do-tok kar diya hai.

Allah o Rasool ko apne liye kaafi samajne waale ko ye ezaaz milega ke fitno'n ke daur mein jin o ins isko mil kar bhi gumrah naa kar sake'nge. Is baat ki nishandahi Rasool e Rahmat ﷺ ne in alfaaz mein ki hai:

Aye Mere Ummatiyo'n! Aye Mere Ashaab! Main tumme 2 cheeze'n chhodkar jaa raha hu'n, jab tak tum inko mazbooti se thaame rahoge, kabhi bhi gumrah naa ho sakoge. (Wo 2 cheeze'n kaunsi hain?), Ek Allah ki kitab (Quran) aur doosri meri Sunnat (Hadees) hai. Inhe'n mazbooti se pakdey raho aur isi par amal paira raho) gumrahi se yaqeenan bach jaaoge, In sha Allah.

Ek maqam par Rasool e Rahmat ﷺ ne kamiyab logo'n ki misaal bayan karte hue farmaya ke duniya o qhirat mein kamiyab log wo ho'nge jo: Jo mere tareeqa o hukam par aur mere sahaaba ke tareeqa par chhalne waale ho'nge.

Aur Jo inho'n ne (Sahaba Ikram (riz)) ne meri sunnat ki raushni mein amaal kiye ho'nge, in amaal ki pariwee o iqhteda karne waale ho'nge. Wohi Allah ke darbar mein kamiyab o kamraan aur jannato'n ke haqdaar tehre'nge.

Ek aur maqam par Aap ﷺ ne irshad farmaya: Meri sunnat ko laazim pakdo aur mere (Sahaba (riz)) Khulafa e Rashedeen رضوان الله عليهم أجمعين (ki sunnat (tareeqa) ko laazim pakdo. Ye wo Khulafa hain ke jo hidaayat yaafta hain.

Ye aur is mazmoon ki deegar ahadees is qurani farman ki shara'a o tafseer kar rahi hain ke jisme ye hukam diya gaya hai:

Tum Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool
Ki.²

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

² Surah Nisa: 59

In tamam nusoos o baraheen se pataa chhalta hai ke Allah o Rasool ﷺ ke tareeqa o hukam ko chhodkar auro'n (yaani ummatiyo'n ki taato'n, tareeqo'n) ko apnaane waale gumrah hain. Allah o Rasool ﷺ ki jamat ke muqable mein firqe hain. Allah Ta'ala ki rahmat aur Rasool Allah ﷺ ki shafa-at se mehroom hain. Duniya mein gumrahi inka muqaddar aur aqhirat mein buraa thikaana inka naseeb hai.

Aaiye! Is raushan dawat ko apnae'n jo Quran o Hadees ki raushni mein is kitab mein wazeh ki gai hai, taakey duniya mein bhi kamiyaab aur aqhirat mein bhi Kamran ho'n.

Is raushan o tabaa'n nasbul ain ki dawat deti hai ye kitab, raushniyo'n ki payambar Jannat ke khoobsurat darwazo'n tak paho'nchane ka baais banti hai ye kitab, pehli fursat mein iska mutalea kare'n aur apne daman ko sacchi sacchi dawat ke mahekte phoolo'n se bhar le'n aur muqhtalif firqo'n ki dawat ke kaa'nto'n se apne daaman ko taar taar hone se bachae'n. Ameen

Khadim e Kitab o Sunnat

M. Tahir Naqqash

Oct 11th, 2011

Baab 1: Is Ummat Ki Najat o Falah Ka Raasta

By: Abu Ma'az Khalid bin Abdul A'al

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله واصحابه اجمعين و بعد:

Allah Rabbul Izzat ka shukar hai ke jisne hame'n deen e islam ke noorani ilm ki badaulat jahalat ke andhero'n mein sargardaa'n hone ki zillat aur nahoosat se aur apne fazal o karam se deen e ilsam ka ilm aur baseerat hasil karne ki binaa par gumrahi ke gadhey mein girne se bacha liya.

Allah Subhanahu wa Ta'ala ka laakh laakh shukar hai ke isne shariyat e Muhammadiya ko hamare liye aala o arfa'a jhandey aur wazeh tareen rehnumai ki haisiyat mein apna nasb u lain banaane ki taufeeq a'ataa ki. Ye Allah Ta'ala ki ham par bahot badi nemat, iski be-payaa'n rehmat aur iska khaas karam hai aur ham dil ki gehrai se is baat ka eteraf karte hain ke kaha'n ham aur kaha'n Allah Rabbul Izzat ki waafir miqdar mein nawazeshaat?

Kaha'n ham aur kaha'n ye naseeb Allah Allah!!

Ham Allah Subhanahu wa Ta'ala ki hamd o sana bayan karte hain. Dar-asal iski hamd o sana bayan karne ki taufeeq bhi hame'n isi ki tareef se naseeb hui hai. Ham the dil se Allah Rabbul Izzat ka shukar bajaa laa sakte hain. Bilaa Shubha iska shukar bajaalaana bhi nawazishaat e ilaahiya ki pehli kadi hai. Ham the dil se is baat ki gawahi dete hain ke Allah Ta'ala ke siwa koi mabood e haqeeqi nahi. Wo akela hai aur iska koi shareek nahi. Bilaa-shubha Allah Ta'ala haqaaeq ko roz e raushan ki tarha wazeh karne wala badshah hai aur ham sameem qalb se ye gawahi dete hain ke Syedna Muhammad ﷺ Allah ke bande, iske sacche amaanat-dar aur mehboob e rasool hain aur bilaa-shubha Rasool Allah ﷺ ko jahan waalo'n ki taraf rehmat banaakar bheja gaya hai.

Imma Ba'ad: Biradaraan e Islam! Ye hai hamari dawat ke unwan se ek asar angez paigham aapki khidmat mein pesh hai. Ye paigham a'asr e haazir ke mohaddis, naamwar Imam Allama M. Nasiruddin Albani رحمه الله ki janib se hai. Allah Subhanahu wa Ta'ala in par apni rehmat o'n ki barkha barsaae, inki ruh ko paak kare aur inki qabar ko munawwar karke isey Jannat ke baghicho'n mein se ek baghicha banaa de aur isey taahad e nigha wasee o areez karde. Ameen

Biradaran e zee wiqaar! Ye paigham hamare liye ek qaeda kulliya muta'aiyyan karta hai aur deen e islam ko samajhne ke liiye ek badi buniyad faraaham karta hai. Is qaede ke zariye Ahle Sunnat yaani Hidayat ke matwaalo'n aur ahle bida'at yaani khuwahishaat ke pujariyo'n ko khoob acchi tarha pehchaana jaa sakta hai. Isi tarha is qaede ki roo se ahle haq aur ahle baatil ki pehchaan bhi ba-aasaani ki jaa sakti hai.

You'n to har giroh, firqe aur jamat ka dawa yehi hai ke ham Kitab o Sunnat ke manne waale hain. Lekin hairaani is baat par hai ke Kitab o Sunnat ko kis ki fahem o firasat aur kis ke tarz e amal ki roo se dekha jaata hai aur Kitab o Sunnat ki ta'abeer ke liye kaunsa tareeqa apnaya jaata hai?

Shaikh Albani رحمه الله ne jo qaeda kulliya byan kiya wo ye hai ke Kitab o Sunnat ki ta'abeer salaf e saleheen ki fahem o firaasat ki raushni mein hi motebar samjhi jaaegi.

Yaad rahe ke mo'oatazela, jehimiyya aur khawarij is azeem qaeda kulliya ke sath qatai taur par koi talluq nahi rakhte. Bilaa-shubha ye firqe seedhi raah se bhatke hue hain. Yaqeen jaaniye ke salaf e saleheen ki faham o firasat ki taraf ruju karne se hi fikri aur nazariyaati phislan, kaj-rawee aur inheraf se bacha jaa sakta hai. Yehi qaeda kulliya wo buniyad hai, jisse ahle sunant doosre firqo'n ke bilmuqabil mumtaz dikhai dete hain.

Yaad rah eke Quran e Majeed o ahadees e Rasool ﷺ ke sath salaf saleheen ka fahem o firaasat ahle sunnat kaa turra e imtiyaz hai. Wo Kitab o Sunnat ko samajhne ke liye salaf e saleheen ki faham o firaasat ki taraf ruju karte hain. Khaas taur par Rasool Allah ﷺ ke Sahaba Ikram رضوان الله عليهم اجمعين wo bargazida hastiya'n hain. Jinho'n ne wahi e ilaahi aur nuzool e quran ka ba-chashm e khud mushaheda kiya aur inho'n ne qurani ayaat ki ta'abeer o tafseer kai lm baraah e raast Rasool Allah ﷺ se hasil kiya.

Hafiz Ibnul Qaiyyim al Jauziyya رَحِمَهُ اللهُ apni kitab Elaam al Muwaqqeen mein raqamtaraz hain: Rasool Allah ﷺ ke Sahaba Ikram رضوان الله عليهم أجمعين wo jaleel ul qadr hastiya'n hain, jo poori ummat mein sab se badh kar nek dil, sabse badh kar ilm ki gehraai se araasta, sabse kam takleef karne waale, sabse behtareen baat karne waale, sabse badh kar eman ke sacche, sabse badhkar khair khuwah aur hamdard aur sabse badhkar Allah Ta'ala ka qurb rakhne waale the.

Bhalaa wo kaunsi, umda, behtar aur dil-ruba a'adaat aur khaslat hai. Jo Sahaba Ikram رضوان الله عليهم أجمعين mein naa paai jaati ho aur wo ausaaf e hadeeda aur khasaael nafsia mein doosro'n se sabaqat naa le gae ho'n?

Rushd o hidayat ka kaunsa mansuba hai, jis par Sahaba Ikram رضوان الله عليهم أجمعين ne ghalba haasil naa kiya ho?

Allah Ki Qasam! Sahaba Ikram رضوان الله عليهم أجمعين sar-chashma e hayat ke saaf shaffaf aur thandey meethe chashme par warid hue aur islam ki buniyado'n ko istawaar karke apne baad aane waale logo'n mein se kisi ke liye koi baat kehne ki kasar naa rehne di.

Jaleel ul Qadar Sahaba Ikram رضوان الله عليهم أجمعين ne Quran aur eman ki raushni mein. Apne a'adl o insaf ke sath logo'n ke dilo'n ko aur shamsher o sanaa'n ke sath jihad ke zariye se beshtar ilaaqo'n, shehro'n aur bastiyo'n ko fateh kar liya. Inho'n ne jo khalis nuraani ilm Syedna Nabi e Kareem ﷺ se hasil kiya tha, wo min o a'an tabaeen e azzam ki taraf muntaqil kar diya. Sahaba Ikram رضوان الله عليهم أجمعين roozameen ki wo Jaleel ul qadar aur azeem al murattab hastiya'n hain. Jinka ilmi silsila sanad kuch is tarha hai:

عن النبي صلى الله عليه وسلم عن جبرائيل عليه السلام عن رب العالمين

Ye kis qadar, umda, pakeeza, a'aala aur arfa'a silsila sanad hai. Is silsila e sanad par ham qurban jaa'e'n. Yaani Jaleel ul qadar Sahaba Ikram رضوان الله عليهم أجمعين ne Syedna Nabi e Kareem ﷺ se deen kai lm hasil kiya. Nabi e Kareem ﷺ ne jibraeel se suna aur inho'n ne Rabbul A'alameen se ilm hasil kiya. Bilaa-shubha ye silsila sanad saheeh, umda aur azeem ush shaan hai.

Jaleel ul Qadr Sahaba Ikram رضوان الله عليهم أجمعين ka irshad e giraami hai: Ye hamare piyaare Nabi ﷺ ka hamse ahed tha ke Kitab o Sunnat ki dawat ko aam kiya jaae aur yehi hamara tumse ahed hai. Allah Subhanahu wa Ta'ala ki taraf se hamar liye yehi wasiyyat hai aur is wasiyyat par amal paira hona hamare faraaez mein shamil hai aur is wasiyyat par amal paira hona tumhare faraaez mein bhi shamil hai.

Ye ek haqeeqat hai ke tabaeen azzam رَحِمَهُ اللهُ ne Jaleel ul qadar Sahaba Ikram رضوان الله عليهم أجمعين ke manhaj ko nihayat ahsan andaz mein apnate hue sirat e mustaqeem par chalne ki sa'adat hasil ki. Tabaeen e Azzam رَحِمَهُ اللهُ ke baad tabe tabaeen inke naqsh e qadam par chalte hue rushd o hidayat ke raaste par gaamzan hue. Irhsad e Baari Ta'ala hai:

Inko Pakeeza Baat Qabool Karne Ki Hidaayat Baqshai
Gai Aur Inhe'n Allah Hameed Ki Raah Bataai Gai.³

وَهْدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهْدُوا إِلَى صِرَاطِ الْحَمِيدِ

Asadaq as Saadeqeen Allah Rabbul Izzat ka irshad e giraami hai:

Bahot Se To Agley Logo'n Mein Se Ho'nge Aur Thodey
Se Pichle Logo'n Mein Se.⁴

ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَقَلِيلٌ مِنَ الْآخِرِينَ

Salaf e Saleheen ka itlaaq in baabarkat logo'n par holata hai jinke har lihaz se behtar hone ki shahaadat NK ne apni zuban e mubaarak se di hai. Salaf e Saleheen se muraad Jaleel ul qadr Sahaba Ikram رضوان الله عليهم أجمعين hain jo aqeede, ibaadat, tarz e amal, aqhlaaq aur kirdar ke lehaz se tamam logo'n se behtar the.

³ Surah Haj: 24

⁴ Surah Waqea: 13-14

Ek shaer ne kya khoob kaha hai:

Aye jareer jab logo'n ke ijtemaa'at hame'n ek jagah ekattha kare'n to ye mere abaa o ajdaad hain. In jaisa koi aur ho to mere saamne laao.

Daar ul hijrat, Madina Munawwara ke imam Syedna Malik bin Anas ؓ ne kya khoob irshad farmaya hai: Is ummat ka aqhir mein aane waala hargiz islaah e ahwaal nahi kar sakta, is tareeqa e kaar ko iqhteyar kiye baghair jo ummat mein pehle aane waale ne apnaya.⁵

Maine Shaikh Albani ؒ ke khitab mein darj e zail khutoot par tehqeeq ka kaam kiya hai:

1. Qurani ayaat ke baare mein ye wazaahat ki hai ke ayaat ka number ka kiya hai aur mazkura ayaat kis surah ki hain.
2. Khitab e mazkurah ke mushkil alfaaz ki asaan aur aam fahem andaz mein tashreeh kardi hai.
3. Maine khitab ki jis ibaa'rat ko mushkil mehsoos kiya iski wazahat kardi hai, taake isey samajhne mein asaani ho aur ifaada e aam ke pesh e nazar baaz maqamaat par muqhtasar andaaz mein hawashi bhi likh diye hain.
4. Maine baaz maqamaat par Shaikh Albani ؒ ki doosri kitabo'n se bhi mufeed ta'aliqaat ko hoo-ba-hoo kar diya hai. Taakey moa'aziiz qaraeen ko ye malum ho sake ke Shaikh Albani ؒ ne is mauqaf ka tazkirah iske alaawa doosre mawaaqe par bhi kiya hai aur qaraeen ikram iski taraf ba-asaani ruju kar sake'n. Ye tareeq e kaar maine is liye iqhteyar kiya hai ke mauqaf ki sanad mazeed buland ho aur qareen ikarm ke liye ziyada ifaadiyat kaa baais ban sake.
5. Shaikh Albani ؒ ne apne khitab mein jin ahadees aur aqwaal e sahaaba ka tazkirah kiya, maine inki taqhreej darj e zail usloob mein ki hai:
 - a. Agar khitab mein bayan ki gai hadees Bukhari o Muslim ki hai to maine dono'n saheeh kitabo'n ke tazkirah par iktefa kiya hai.
 - b. Agar khitab mein bayan ki gai hadees BM mein se kisi ek ki hai to maine sirf isi kitab ka tazkirah karne par iktefa kiya hai, jisme wo hadees manqool hai.
 - c. Agar khitab mein bayan ki gai hadees ma'alool malum hui to maine iski illat bayan kardi hai.
 - d. Agar khitab mein bayan ki gai hadees BM ke alaawa deegar kitabo'n se hai to maine 2 ya 3 hawaalo'n par iktefa kiya hai. Ziyada hawalo'n se is liye ijtenab kiya ke qaraeen e ikram bojh mehsoos naa kare'n aur maqaale ko bhi hawala jaat ki kasrat se bojhal naa banaaya jaae. Yaad rahe ke hawaala jaat ki kasrat e aam padhne waalo'n ke liye mufeed bhi nahi hoti. Hawaala jaat ki bharmar inhi hazraat ke liye mufeed hoti hai jo is fann mein taqhsees rakhne waale hote hain.
 - e. Khitab mein bayan ki gai hadees par hukam lagaane ke etebaar se Shaikh Albani ؒ aur deegar ulama mein iqhtelaf hua to maine is iqhtelaf ka nihayat hi saada andaaz mein tazkirah karne ke baad Shaikh Albani ؒ ke mauqaf ko naqal kar diya hai. Taakey qaraeen ikram Shaikh Albani ؒ ke mauqaf se ba-asaani agaahi hasil kar sake'n.
 - f. Maine khitab mein bayan ki gai ahadees aur asaar e sahaaba par Shaikh Albani ؒ ne jo hukam lagaaya hai, iska hawaala Shaikh Albani ؒ ki deegar matbua'a kitabo'n se naqal kar diya hai.

⁵ *Ash Shifa by Qazi Ayaz: V2 P85; Iqhteda Sirat al Mustaqeem: P424*

- g. Maine Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke khitab ko cassette se sunkar aur mustanad ahadees ki kitabo'n se marajea'at karke badi ehtiyat ke sath hoo-ba-hoo warta e tehreer mein laane ki koshish ki hai.
- h. Dauran e khitab mein Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne jo aami zuban ke alfaz e istemal kiye, maine inko faseeh arbi zuban mein muntaqil kar diya hai.

Pas Allah Subhanahu wa Ta'ala se dard bhare andaz se ilteja karta hu'n ke wo mere is amal ko khalisatan apni khushundi ka baais banaade. Allah Subhanahu wa Ta'ala mujh par apna karam kare ke main ye amal iski maqhllooq mein se kisi ko khush karne ke liye naa karu'n. Allah Subhanahu wa Ta'ala mere is amal ko ahsan andaz mein sharf e qabooliya a'ataa farmae aur mere is amal ko rooe zameen par mashriq o maghrib mein rehne waale musalamno'n ke liye nafa rasa'an banaade. Bilaa-shubha Allah kaar-saaz aur aisa karne par qadir hai.

وصلی اللہ علی النبی محمد و علی الہ واصحابہ وسلم والحمد لله رب العلمین

Abu Moaz Khalid bin Abdu A'aal
Kuwait

Baab 2: Khitab Ki Ashaa-at Ka Maqsad

الحمد لله رب العالمين وصلى الله على نبينا محمد وعلى آله واصحابه وسلم وبعد:

Ye ek naa-qabil e tardeed haqeeqat hai ke har daur mein ilm, dawat aur rehnumai ke husool aur iski nashar o asha-at ke liye islami kitab ka ek ahem aur mausar kirdar raha hai. Bilaa-shubha islami kitab ki umar ka dauraaniya badaa taweel aur iski ifaadiyat har daur mein azeem tareen aur musallam rahi hai. Ilm ki nasahar o asha-at, ikisi hifaazat aur ilm ke mutabiq amal paira hone ke azeem maqsad ko pesh e nazar rakhte hue hamare qabil e ehtereram Salaf e Saleheen ne islami kitabo'n ki tasneef o taleef mein gehri dilchaspi lete hue apni zindagiya'n is muqaddas kaam par sar kardi. Kai sadiya'n beet jaane ke bawajood Salaf e Saleheen ki taleef karda kitabe'n abh bhi mansa e shahood par maujood hain aur rooe zameen par har soo apni raushni phaila rahi hain. Ye kitabe'n husool e ilm aur dawat e amal ke liye ek mausar zariya aur daae'eye ki haisiyat rakhti hain aur inke auraaq se zahir hone waale ilmi anwaar se jahaalat aur zalaalat ki tarikiya'n chat rahi hain. Ye ummat e muslim ke liye bahot badi nemat hai, jis par Allah Subhanahu wa Ta'ala ka jitna bhi shukar adaa kiya jaae kam hai.

Bilaa-shubha Salaf e Saleheen ka baad mein aane waali naslo'n par ek bahot bada ehsan hai. Allah Subhanahu wa Ta'ala inhe'n jaza e khair se nawaze. Ameen. Asr e haazir ke azeem mohaqqiq, mohaddis, Allama M. Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ ne 'Ye Hai Hamari Dawat' ke unwan par mudallal aur asar angez khitab kiya, jisey ifaada e aam ki gharz se dawat o irshad committee Jamea Ahya at Turaas al Islami, Kuwait ne kitabi shakal mein manzar e aam par laane ka faisla kiya. Dawat o irshad committee ke sabiq mohaqqiq aur hamare moazziz bhai Fazilatush Shaikh Abu Moaz Khalid bin Abdul Ala'aal ne Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke khiab mein bayan ki gai jumla ahadees ki taqhreej o ta'aleeq ka fareeza nihayat bareek baini aur umdagi se sar-anjam dete hue isey kitabi shakal mein shaae karne kel iye taiyyar kiya. Allah Subhanahu wa Ta'ala mausoof ko jaza e khair ataa farmae aur inki salahiyato'n mein barkat, nafaasat aur mazeed nikhar paida kare. Ameen

Ilm ki nashar o ishaa-at aur talib e ilmo'n ki ifaadiyat ki gharz se Dawat o Irshad Committee ke arbaab zee wigaar ne is iraaade ka izhar kiya ke Ustaz Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke mudallal, mausar aur mustanad khitab ko zewar e tabaa-at se araasta kiya jaae. Dawat o Irshad Committee ke pesh e nazar ise shaae karne ke azeem maqaasid mein se chand ek darj e zail

1. Choo'nke is daur mein bida'at aur ahle bida'at ka chalan aam ho chukka hai, muashre mein aaqebat naa-andesh ahle bida'at har taraf phaile hue hain aur wo Kitab o Sunnat ke jhandey ko sar-nagoo'n⁶ karne ke liye edi choti ka zor lagaa rahe hain. Jabke ulama e Ahle Sunnat in aaqebat naa-andesh logo'n ke bil-muqabil Kitab o Sunnat ki talimaat ko Salaf e Saleheen ki faham o firaasat ki raushni mein aam karne ka fareez nihayat iqhlas ke sath ba-husn o khoobi sar-anjam dene mein masroof e amal hain.
2. Hamare pesh e nazar ye hai ke Salaf e Saleheen ki fikar aur faham o firaasat ko zinda kiya jaae aur isey apnaane ke liye muashre kea am logo'n ko dawat di jaae. Taakey wo ahle bida'at ki tarha gumrahi ke gadhe mein girne se bach sake'n. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne bhi awam un naas ko deen se raushnaas karaane ke liye yehi tarz e amal iqhteyar kiya hai.
3. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke khitab ko kitabi shakal mein pesh karne ke liye hamare pesh e nazar ye maqsad bhi hai ke ek naamwar Imam, Mohaddis, Mohaqqiq aur Mahir Alim e Deen ke bayan karda farmudaat ko ifaada e aam ke liye mehfooz kar diya jaae. Ye ek na-qaabil e tardeed haqeeqat hai ke Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka ilm duniya bhar mein phaila hua hai aur logo'n ke dil is jaiyyad alim e deen ki mohabbat se sar-shaar⁷ hain.

⁶ (T: Ooncha (google translate)

4. Shaikh Albani رحمہ اللہ ne apne mudallal, mustanad aur asar angez khitab mein saaf, waazeh aur d-tok andaaz iqhteyar kiya, jabke andaz e bayan bhi juraa-at mandaana iqhteyar kiya. Hame'n koi aisa shaqs nahi mil aka jisne is usloob e bayan aur isme pesh kiye gae asar angez paigham ko ma'azerat khuwahaana qarar diya ho. Har sunney waale ne sidq e dil se is baat ko tasleem kiya ke waqai ye paigham har lehaz se walwala angez, dil nasheen, dil rubaa aur dil geer hai. Isko padhne waala koi shaqs bhi yaqeenan isse mutassir hue baghair nahi reh sakta.

Ham dard bhare andaz mein Allah Subhanahu wa Ta'ala se ilteja karte hain ke wo hame'n ilm e deen ki nashar o ashaa-at aur iski tableegh mein bharpoor hissa lene ki taufeeq ataa farmae aur Allah Subhanahu wa Ta'ala ki zaat e aqdas hame'n ilm e deen ki taraf logo'n ko dawat dene aur inhe'n deen ki ta'aleem se araasta karne ki taufeeq a'ataa farmae. Ameen

Bilaa-shubha Allah Kareem hamare iraado'n se ba-khoobi waqif hai.

وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ⁸

Dawat o Irshad Committee

⁸ Hey ki neeche khadaa mad kaisa?

Baab 3: Allama Mohaddis ash Shaikh Muhammad Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ Ki Taabnaak o Hardil Aziz Shaqsiyat

By: Ali M. Abu Turaab

الحمد لله رب العالمين والصلاة والسلام على سيد المرسلين و على آله واصحابه اجمعين و بعد:

Allama M. Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ a'alam e islam ke ek naamwar mohaddis alim the. Wo Rasool Allah ﷺ se aur inki sunnat aur ahadees e mubaaraka se mohabbat rakhne waali shaqsiyat the aur 14th sadee mein mujaddid aur ilm e hadees aur jarah o ta'adeel ke imam the. Wo musulmano ke mohsin the, inho'n ne apni tamam zindagi tauheed o sunnat aur khaas taur par khidmat e hadees e rasool ﷺ ke liye waqf kardi thi. Is daur mein har aalim aur talib e ilm ki zuban par ahadees ki tasheeh o tasneef ke maamle o masla mein Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka naam hai.

Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ki saikdo'n tehqeeqi tasaneef ummat e muslim ke liye ek azeem ush shan tohfa hai. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ahle hadees aur salafi ul aqeeda alim e deen the. Iske ilm hadees ke liye azeem ush shaan khidmaat par alam e islam ko faqhar hai. Rasool Allah ﷺ ke irshad e mubaaraka ke mutabiq ke Allah Ta'ala har 100 saal ke baad ek alim mujaddid e deen paida karega to yaqeenan guzishta sadee ke mujaddid Allama Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْهِ ki shaqsiyat ko shumar kiya jaa sakta hai.

Allama Albani رَحْمَةُ اللهِ عَلَيْهِ ke walid ka naam Shaikh Nuh Najaati aur daada ka naam Adam tha. Aur inki kuniya badey bete ki manaasebat se Abu A. Rahman thi. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ Arnawout qaum ke chashm o chirag the. Ye qaum usmani daur e hukumat mein Sham se hijrat karke Albaniya mein jaakar rahaesh pazeer ho gait hi.

Paidaesh o Ta'aleem:

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ki paidaesh 1914 CE mein Albaniya ke darul hukumat Ashqudar mein hui. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka talluq ek deendar ilmi gharane se tha. Inke walid e mohtaram Shaikh Nuh Najati apne daur ke ek jaiyyad alim e deen the. Inho'n ne deeni ta'aleem Turkey ke darul hukumat Istanbul mein hasil kit hi. Husool e ilm ke baad ye apne watan Albaniya chhale gae. Waha'n ilmi maidan mein inhe'n marje'e khala'aeq hone ka sharf hasil hua aur log inse ilm hasil karne ke liye door daraz se joqh dar joqh aane lage. Jab Albaniya mein Shah Narogh masnad e iqhtedar par birajman hua to isne apne zer e iqhtedar mulk Albaniya mein Europee tarz e mua'asherat ko farogh dene ka hukam diya. Poore mulk mein aurato'n ke liye pardey ko mamnu qarar de diya gaya.

Turkey ke hukumran Kamal Ataturk ke naqsh e qadam par chhalte hue Azan ko Albanwi zuban meind ene ka hukam nafiz kar diya. Jab Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ke walid Shaikh Nuh Najati ne ye khatarnaak surat e haal dekhi to apne Ahle Khaana ko lekar baheri raasta se Beirut paho'nche. Phir waha'n se sarzameen e Shaam ke darul hukumat Damishq ka ruqh kiya aur waha'n sukoonat iqhteyar karli.

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne jab apne walid ke hamrah hijrat ka safar iqhteyar kiya to is waqt inki umar 9 baras thi. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne Damishq ke jaiyyad ulama se ilm hasil karne ki sa'adat hasil ki. Is waqt Damishq mein *Madrasa Zaaheriyya* ko badi shohrat hasil thi. Is madrase ki library bahot badi thi. Is madrase ki buniyad 7th hijri mein Sultan Ruknuddin Az Zaahir ne rakhi thi. Is madrase ki khususiyat ye hai ke Shaikh ul Islam Imam Ibne Taimiyya رَحْمَةُ اللهِ عَلَيْهِ , Hafiz ibne Kaseer رَحْمَةُ اللهِ عَلَيْهِ , Imam Nawawi رَحْمَةُ اللهِ عَلَيْهِ , Hafiz Ibne Salah رَحْمَةُ اللهِ عَلَيْهِ , Hafiz Al Mazee رَحْمَةُ اللهِ عَلَيْهِ , aur Imam Zahabi رَحْمَةُ اللهِ عَلَيْهِ jaise jaiyyad ulama is mein muqem rahe aur unho'n ne apni kitabe'n is madrase ki library ke liye waqf kardi thee'n. Isi binaa par is library ko apne daur ki ek bahot badi library hone ka sharf hasil hua. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne qiyam e Damishq ke dauarn is library se bharpoor istefaada kiya.

Zariya e Ma'ash:

Shaikh Albani رحمہ اللہ ke walid Janab Shaikh Nuh Najaati badey maahir ghadi saaz the. Yehi fann husool e rizq ke liye unho'n apne bete Shaikh Albani رحمہ اللہ ko sikhlaaya. Shaikh Albani رحمہ اللہ husool e rizq ke liye ghadi saazi ka kaam karte aur shab o roz ka ziyaada tar waqt mutalea e hadees mein sarf karte.

Ghadi saazi ke hawale se Shaikh Albani رحمہ اللہ farmate hain ke mujh par ye Allah Subhanahu wa Ta'ala ka bada faza hai ke isne ibtedaai umar mein meri rehnumaai ki aur maine ghadiya'n marammat karne ka kaam seekh liya. Main ise Allah Ta'ala ka fazal is liye kehta hu'n ke is honar ne mujhe fikr e ma'ash se azaad kar diya. Mera ma'amool ye tha ke main siwaae mangal aur Juma ke, rozaana 3 ghante ghadiya'n marammat karne mein sarf karta, jisse mere ahle khaana ki buniyadi zaruriyaat poori hoti rehteen.

Shaikh Albani رحمہ اللہ ne Madina University mein Shoba e Hadees ke baani ustaad ki haisiyat se giraa'n qadar khidmaat sar-anjaam dee'n. Shaikh Albani رحمہ اللہ ne 3 saal Madina Univserisy mein tadreesi faraaez sar-anjaam diye. Jab Madina University se wapas damishq paho'nche to unho'n ne apni ghadiyo'n ki dukan ki nigrani apne bhai Muneer ke suprad kardi aur iski wafaat ke baad wo dukan apne bete A. Lateef ko sau'np di.

Shauq e Mutalea:

Shaikh Albani رحمہ اللہ ko mutalea ka waalhaana⁹ shauq tha. Shaikh Albani رحمہ اللہ ke walid Shaikh Nuh Najaati Hanafi maslak par kaarband the. Aur inki dili khuwahish bhi yehi thi ke honhaar beta bhi inhi ke naqs e qadam par chale. Lekin Syed M. Rasheed Rida Misri ke risaala *Al Manaar* ke mutalea ne unka ruqh Salafiyyat ki taraf pher diya. Wo khud is baat ka eteraaf karte hain ke bafazl e ta'ala jo is waqt main Salafiyyat ki taraf maael hu'n aur Zaeef riwayaat ki chhaan phatak kar raha hu'n, iska saara credit Syed M. Rasheed Rida ko deta hu'n. Kyounke inhi ke jareede *Al Manaar* ka hi faizan hai ke main shab o roz khidmat e hadees mein masroof e amal hu'n.

Shaikh Albani رحمہ اللہ badey zaheen o fateen the aur inka hafeza aqhri umar tak tar-o-taaza rhaa. Shaikh Albani رحمہ اللہ saada aur saaf suthra libaas zeb-tan karte. Sar par safed topi aur safed rumal rakhte. Mutalea ke dauran ainak istemal karte. Shaikh Albani رحمہ اللہ husn e aqhlaq ke paikar, narm dil, aur saqhi the. Quran e Kareem padhte waqt aksar o beshtar inki ankho'n se aansu jaari ho jaate. Jab kisi alim ke wafaat paane ki khabar milti to ankho'n se be-iqhteyar aa'nsu behne lagte.

Raaqim ko Shaikh Albani رحمہ اللہ se 1410h Zil Qaeda Jordan (Amman) ke 4 roza daure par mulaqaat ka sharf hasil hua. Aur 3 din musalsil Shaikh Albani رحمہ اللہ ke duroos mein shamil hone ki sa'adat hasil hui aur maine Shaikh Albani رحمہ اللہ ko Pakistan mein Ahle Hadees Ulama aur Jamiat Ahle Hadees ke hawala se kai majaalis mein inki karkardagi aur ahyaa e deen Quran o Sunnat ke liye ki jaane waali koshisho'n se agaah kiya. Inko Pakistan mein Ahle Hadees ki khidmaat jaankar nihayat khushi ho rahi thi aur khaas taur par Allama Ehsan Ilahi Zaheer aur Allama (Shaheed رحمہ اللہ), Shah Badiuddin Shah Rasshadi رحمہ اللہ ke tazkirah aur khidmaat par wo mujhe baar baar Ahle Hadees ulama aur idaaro'n ke baaham ittefaq o ittehad ki taraf tawajje mabzool¹⁰ karwate rahe. Wo naseehat kar rahe the ke jis Hindustan mein saamiya daur mein Salafi ulama ne ilm e Hadees aur Tauheed o Sunnat ki khidmat sar-anjaam di hai. Sabeqa riwayaat ko zinda rakhte hue maujooda daur mein bhi ulama ko isi tarha Tauheed o Sunnat ki abiyaari ke liye mil jul kar ittefaq o ittehad se kaam karne ki zaroorat hai.

Maine Shaikh Albani رحمہ اللہ ke sath guzare chand dino'n mein bahot kuch hasil kiya aur wo jaha'n mii zindagi ke yadgaar ahem dino'n mein shumar hote hain aur Jordan ke darus saltanat Amman se Shaikh Albani رحمہ اللہ ki mulaqat ke baad Madina Munawwara paho'nch gaya. Is lehaz se mujhe khadim Sunnat e Rasool ﷺ, Mujaddid e Islam Allama M. Nasiruddin Albani رحمہ اللہ ka shagird banney ki sa'adat naseeb hui.

⁹ T: Sheeftagi Ke Andaaaz Se, Ashiqaana Andaaaz Se

¹⁰ T: Charqh Kiya Gaya, Lagaaya Gaya

Saghawwat o Infaaq:

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka khadim bayan kart hai ke kai martaba dekhne mein aaya ke Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ se kisi masjid ki ta'ameer ke liye ya kisi faqeer mohtaaaj ke liye yaa kisi bewa aurat se ta'aaron ki darqhuwast ki gai to inho'n ne kabhi inkar nahi kiya.

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ki khidmat mein ek mareez hazir hua. Wointehai muflis aur la-chaar tha aur isey marz ke ilaaj ke liye teeko'n ki zarurat thi. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne apne khadim ko tehqeeq ki zimmedaari so'npi, jab isne bataya ke waqai ye durust kehta hai aur ta'aaron ka mustahiq hai to Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne matlooba teeke khareene ke liye raqm mohiyya kardi. Isne apna ilaaj karaaya aur Allah Subhanahu wa Ta'ala ne isey shifa a'ataa kardi. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka khadim bayan karta hai ke maine apni shadi ka iraada kiya, shadi je aqhrajaat ke liye maine bahot ahbaab se rabt kiya. Lekin kahee'n se bhi mujhe qarz naa mil sakaa.

Mere zahen mein ek maldaar shaqs ka khayal aaya. Wo Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ka aqeedat mand tha. Maine Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ki ehliya se arz ki ke agar Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ is maldaar ko keh de'n to wo mujhe qarz de dega. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ko jab apni ehliya ki wistaat se meri zarurat ka pataa chala to inho'n ne mujhe 1000 dinar bataur ta'aaron naa-qabile wapasi aur iske alaawa matlooba raqm faraaham kardi. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ki faiyyazi ka ye manzar dekh kar meri ankho'n se aa'nsu chhalak padey aur Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ko dil ki gehrai se dua'e'n dene lagaa.

Ek dafa Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ki khidmat mein ek aurat aai, jisne bank se sood par qarz le rakha tha. Qarz ki raqm 7000 dinar thia ur is par mahwaar isey sood adaa karna padta tha. Isne ta'aaron ki darqhuwast ki to Shaikh ne Bank ka qarz utaarne ke liye matlooba raqm faraham kardi aur wo aurat apne baccho'n ke hamrah Shaikh ko dua'e'n deti hui rawaana hui.

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne Saheeh, Zaeef aur Mauzu riwayaat ki nishandahi karke ummat e muslim par bahot badaa ehsaan kiya hai aur ulama e ummat ke liye asaani paida kardi hai ke wo Saheeh, Zaeef aur Mauzu riwayaat se gaah hogae hain. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ki 2 kitabe'n *Silsilah al Ahadees as Saheeha* aur *Silsilah al Ahadees uz Zaeefa* ke naam par manzar e aam par aachuki hain.

Ibadaat Mein Mashghooliyat:

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ Allah Subhanahu wa Ta'ala ki ibadat badi dillagi aur dil sozi se kiya karte the. Nawaafil aur sunnato'n ka bada ehtemaam karte. Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ apne shagirdo'n ko naa-sehaana andaaz mein ye talqee kiya karte the ke aap Syed Sabiq ki *Al Fiqa al Muyassar* aur *Fiqa as Sunnah*, Imam Sana'aani ki *Sabeel as Salaam*, Shaikh Abu Taiyyab Siddiq Hasan Khan ki *Ar Raudah an Nadiyyah*, *Tafseer Ibne Kaseer*, Imam Ibne Taimiyyah aur Hafiz Ibne Qaiyyim al Jauziyyah ki kitabo'n ka kasrat se mutalea kiya kare'n.

Deen ka ilm hasil karne waale talaba ko khaas ye naseehat karte ke wo taqwa ko apna shear banae'n aur

وَاتَّقُوا اللَّهَ يَعْلَمَ اللَّهُ ko hamesha pesh e nazar rakehe'n.

Aulaad:

Shaikh Albani رَحْمَةُ اللهِ عَلَيْهِ ne 3 shadiya'n kee'n aur teeno'n biwiyo'n se Allah Subhanahu wa Ta'ala ne saaleh aulaad a'ataa ki, jiski tafseel kuch is tarha hai:

Pehli Biwi se	Abdur Rahman, Abdul Lateef aur Abudr Razzaq
Doosri Biwi se	A. Musawwir, Abdul Al A'aala, M. Abdul Muhaimin, Aneesa, Aasiya, Salaamah, Hasaana aur Sakeena aur
Teesri Biwi se	Abdullah

Aapki beti Shaikha Aneesah ko ilmi maidan mein bahot a'aala o arfa'a maqaam hasil hua.

Shaikh Albani رَحْمَةُ اللهِ عَلَيْه کی Wasiyyat:

Shaikh Albani رَحْمَةُ اللهِ عَلَيْه apni wasiyyat mein likhte hain: Main apne ahel o ayaal, aqraba, asdaq aur har mohib e saadiq ko wasiyyat karta hu'n ke jab wo meri wafaat ki khabar sune to meri baqshish aur rahmat ki dua kare aur mere liye noha aur been naa kare.

Meri fauri tadfeen ki jaae, mere aqaarib aur bhaiyyo'n ko ittela naa di jaae. Haa'n itne afraad ko zaroor mutalle kiya jaae ke jinke zariye se tajheez o tadfeen ka zaroori bandobast ho sake. Mere muqhlis dost aur padosi mohtaram Izzat Khizar Abu Abdullah mujhe ghush de'n, wo ghush mein bataur ma'aun jisey pasand kare'n sath milaa le'n. Meri tadfeen qareebi qabarstan mein ki jaae, taake janaaza uthaane waalo'nko maiyyat gaadi mein rakhne ki zaroorat pesh naa aae. Isi tarha Janaze mein shamil hone waalo'n ko bhi gadiyo'n mein sawat hone ki zaroorat pesh naa aae. Qabar aise puraane qabarstan mein khodi jaae, jiske bare mein ghaalib gumaan yehi ho ke isey kabhi ukhaada nahi jaaega.

Main jis ilaae mein wafaat paou'n, waha'n rehne waale ahbaab meri is aulaad ko ittela naa de'n jo is ilaaqe se bahar rehti ho. Haa'n mera janaaza qabarstan le jaane ke baad khabar di jaa sakti hai, taake mere janaaze mein taqhair naa ho. Main Rab e Kareem se ilteja karta hu'n ke jab isse meri mulaqaat ho to isi haalat mein ho ke isne mere tamam gunah maaf farma diye ho'n.

Main apni poori librray Jamea Islamiya Madina Munawwara ke naam waqf karne ki wasiyyat karta hu'n. Meri tamam kitabe'n chhahe wo matbua'a ho'n, yaa ghair matbua'a, ya fotoset aur maqhtutaat ki shakal mein ho'n. Mere khat mein likhi hu'n yaa kisi aur ke khat mein. Sabki sab Jamea Islamiya Madina Munawwara ke halaae kardi jaae'n. Kyounke ye azeem danishgaah Kitab o Sunnat ki dawat aur salaf e saleheen ke manhaj ka khazeena hai. Main is darsghah mein mudarris reh chukka hu'n, meri bahot si yaade'n isse wabista hain. Ye wasiyyat karte hue mujhe ummeed hai ke Allah Rabbul Izzat in kitabo'n ke zariye Jamea mein aane waalo'n ko mustafeed farmaaega. Jaisa ke Rab e Kareem ne waha'n zamana e tadrees mein saheb e kutub ke zariye se talaba ko faaeda paho'nchaaya. Allah Rabbul Izzat mera iqhlas qabool farmae aur talaba ki duaao'n ki badaulat mujhe nafa paho'nchaae. Ameen

Tehreer:

Mohtaj e Rahmat Rabbul A'alamien

Muhammad Nasiruddin Albani

Wafaat:

Allama Albani رَحْمَةُ اللهِ عَلَيْه 22 Jamadil Aqhir 1420h, ba-mutabiq October 1999 baroz hafta, A'asr ke baad ghuroob e aftaab se pehle Jordan ke darul hukumat Amman mein 88 saal ki umar mein faut hue. اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

Namaz e Isha ke baad Ustad Shaikh M. Ibrahim Shaqrah ne namaz e janaaza padhaai aur mahella hamlaan ke qadeemi qabrastan mein inhe'n suprad e khaak kardiya gaya.

Asmaan Inki Lahed Par Shabnam Afshaani Kare

Khaksaar

Ali M. Abu Turaab

Mudeer Jamea Salafiyya Dawatul Haq

Koeta, Balochistan

July 2009

Baab 4: Shaikh Albani رَحْمَةُ اللهِ عَلَيْكَ Ka Asar Angez Fikri Khitaab

إِنِ الْحَمْدُ لِلَّهِ حَمْدُهُ وَتَسْتَعِينُهُ وَتَسْتَعِيزُهُ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ...

أَمَّا بَعْدُ: وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَكُلُّ مُخَدَّنَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ. فَإِنْ أَحْسَنْتَ الْحَدِيثَ كَتَبْتُكَ اللَّهُ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Bilaa-shubha tamaam tareefe'n Allah ke liye hain. Ham iski ta'areef karte hain. Ham isse madad maangte hain aur ham isse baqshish talab karte hain. Ham Allah Ta'ala ke huzoor apne nafso'n ki shararto'n aur apne amaal ki buraiyo'n se panaah maangte hain.

Jisko Allah Ta'ala hidaayat de, isey koi gumrah karne waala nahi aur jisko wo gumrah karde isey koi hidaayat dene waala nahi aur main gawahi deta hu'n ke Allah Ta'ala ke siwa koi ma'abood e bar-haq nahi, wo akela hai, iska koi shareek nahi. Aur main gawahi deta hu'n ke Syedna Muhammad ﷺ Allah ke bande aur iske Rasool hain.

Hamd o Salaat ke baad! Bilaa-shubha behtareen kalaam, Allah ka kalaam hai. Aur behtareen rehnumaai Syedna Muhammad ﷺ ki rehnumaai hai aur bad-tareen umoor, Deen mein nai ejadaat hain aur deen mein har nai ejaad bida'at hai aur har bida'at gumrahi hai aur har gumrahi Jahannam raseed hogi.

Biradar Ustaz Ibrahim ne apni guftagu mein mere mutalliq jo ta'areefi kalimat kahe hain aur mere bare mein jis husn e zan ka izhar kiya hai is par main inka shukriya adaa karta hu'n. Agarche main wo kuch nahi, jiska tazkirah mere baare mein kiya gaya hai.¹¹

Main is mauqe par Khalifa e Awwal Syedna Abu Bakar Siddiq ؓ ki iqteda karte hue wohi kuch kehna munasib samajhta hu'n jo unho'n ne is waqt kaha jab ek shaqs ne inke roo-baru ta'areefi kalimat kahe. Ta'areef karne waale ne agarche ghulu se kaam liya, lekin Khalifa e Awwal Syedna Abu Bakar Siddiq ؓ bilaa-shubha bade buland maqam par faaez the. Wo Rasool Allah ﷺ ke khalifa e awwal aur har lehaz se ta'areef ke qabil the, lekin unho'n ne to apni ta'areef karte hue sunaa to ye irshad farmaya: Ilaahi! Jo kuch ye log kehte hain, iski wajah se mera muwaqheza naa karna, jo guman ye karte hain mujhe isse behtar banaade aur jo nahi jaante wo meri khatae'n mujhe ma'af karde.¹²

Main bilkul sach keh raha hu'n ke jo kuch fazil bhai Ibrahim ne mere bare mein irshad farmaya hai main waisa nahi hu'n. Maint o sirf ek talib e ilm hu'n. Har talib e ilm ka ye farz hai ke wo Nabi ﷺ ke is farman par amal paira ho. Aap ﷺ ne irshad farmaya: Meri janib se tableegh karo khuwah ek ayat hi kyou'n naa ho. Bani Israel ke hawale se bayan karo isme koi harj nahi (basharteke wo durust ho), jisne amadan mujh par jhoot baandha apna thikaana jahannam mein banaale.¹³

Nabi e Kareem ﷺ ke is irshad e giraami ke taeed mein Kitab e Ilaahi Quran e Majeed mein bhi bahot se Dalaael warid hue hain.

Ham Rasool Allah ﷺ ki hadees ko logo'n tak paho'nchaane mein apni bisaat ke mutabiq bharpoor koshish karte hain ke jiska aam logo'n koi lm nahi. Lekin iska ye matlab nahi ke bahot buland maqam par bhi faaez ho gae hain jaisa ke beshtar bhai hamare baare mein husne zan rakhte hain. Baat ye nahi ke ham kisi darja kamal tak paho'nch gae hain. Balkey haqeeqat ye hai ke main jab kabhi kisi ki zubaan se apne bare mein ta'areefi kalimat suntan hu'n to dilki gehrai se mehsoos karta hu'n ke main aisa hargiz nahi hu'n. Mujhe ye misaal yaad ajaati hai jo adeebo'n ke haa'n badee mashoor o ma'aroof hai:

¹¹ Ustad Ibrahim hafizahullah ne Allama M. Nasiruddin Albani رَحْمَةُ اللهِ عَلَيْكَ ke khitab se pehle muqhtasar andaaz mein inke baare mein ta'areefi kalimaat kahe aur Shaikh Albani رَحْمَةُ اللهِ عَلَيْكَ ko inki ilmi khidmaat par khiraaj e tehseen pesh kiya tha.

¹² Al Adab al Mufrad lil Bukhari: P761; Shob ul Eman lil Baheqhi: 5433-5434; Fathul Baari by Ibne Hajar Asqalaani: V10 P489

¹³ Bukhari: 3411

Hamaari sarzameen ka baghaas naami chhota saa parinda apne aapko gidh ki maanind samajhta hai.¹⁴

Mumkin hai meri pesh karda misaal se baaz ehbaab samajh naa paae ho'n aur wo ye naa jaan sake ho'n ke misaal pesh karne se mera maqsad kya hai? Dar-asal baghaas ek chota sa parinda hai, jiski kuch haisiyat nahi hoti aur naa iski koi qadar o qeemat samjhi jaati hai. Ye chhota saa parinda in logo'n ke nazdeek gidh jaisa taqatwar hota hai, jo haqeeqat mein gidh ki taqat aur iske bhari bharkam hone ke bare mein na-waqif hote hain.

Ye misaal aksar o beshtar in logo'n par sadiq aati hai jo dawat ka kaam karte hue phooley nahi samaate. Inhe'n apne kaam par badaa faqhr hota hai. Lekin Allah khoob jaanta hai ke is waqt tamam tar alam e islam mein khulaa nazar aaraha hai. Alam e islam mein bahot kam aise afraad paae jaate hain, jinke bare mein ye kaha jaae ke wo saheeh maano'n mein alim o faazil hain aur wo ilm ke mutabiq aamil bhi hain.

Imam Bukhari ne apni kitab Saheeh Bukhari mein Syedna Abdullah bin Umro bin A'aas ؓ ke hawale se ek hadees naqal ki hai, Rasool Allah ﷺ ne farmaya: Bilaa-shubha Allah Ta'ala ilm ko ulama ke seeno'n se cheen kar nahi nikaalega. Balkey wo ulama ke khaatme se khatam karega, yaha'n tak ke koi aalim baaqi naa rahega. Log jahilo'n ko apna sardar banale'nge. Inse masael dariyaf kiye jaae'nge. Wo baghair ilm ke fatwa de'nge, khud bhi gumrah ho'nge aur doosro'n ko bhi gumrah kare'nge.¹⁵

Jab Allah Ta'ala ilm ko khatam karna chhahenge to isey ulama ke seeno'n se cheen kar nahi nikale'nge. Aisa nahi hoga ke koi aalim dekhte hi dekhte jahil e mutlaq ban jaae aur iske bare mein you'n mehsoos hone lag eke iska ilm ke sath koi waasta hi nahi raha. Allah Subhanahu wa Ta'ala ka ye tarz e amal apne bando'n ke sath kabhi nahi raha. Khaas taur par Allah Ta'ala ne apne in nek bando'n ke seeno'n se ilm ko salab nahi kiya, jinho'n ne deen ke ilm ko mahez Allah Subhanahu wa Ta'ala ki razaa ke liye hasil kiya ho.

Azizaan e zee wiqaar! Aaj ka ye ijtema ilm hasil karne ke liye munaqqid kiya gaya hai. Bilaa-shubha Allah Rabbul Izzat adl o insaf karne waala haakim hai. Wo ulama ke seeno'n se qhata'an ilm ko cheen kar nahi nikaalta. Albatta Allah Ta'ala ka apni maqhllooq mein ye tareeq e kaar jaari o saari hai ke wo ulama ke khatme se ilm ko khatam karta hai. Jaisa ke Syed ul Ulama wal Ambiya Syedna Muhammad ﷺ apni 63 saala bharpoor zindagi basar karne ke baad Allah Subhanahu wa Ta'ala ko piyaare ho gae.

Jaha'n tak Rasool Allah ﷺ ke is irshad e giraami ka ta'alluq hai: Yaha'n tak ke jab wo kisi alim ko baaqi nahi chhodeyga to log jahilo'n ko apna sardar banale'nge. Inse masael dariyaf kiye jaae'nge. Wo bahgair ilm ke fatwa de'nge, wo khud bhi gumrah ho'nge aur doosro'n ko bhi gumrah kare'nge.

Iska matlab ye nahi ke Allah Ta'ala rooe zameen par kisi alim ko baaqi nahi chhodeyga. Jiske zariye se Allah Ta'ala ki hujjat iske bando'n par qaaem hogi, balkey iska maani o mafhoom ye hai ke: Soorat e haal ye hogi ke jis qadar zamaana moaqhar hota jaaega, itna hi ilm kam hota jaaega. Jis qadar waqt mein taqhair hoti jaaegi, isi qadar ilm mein kami aur nuqsaan waqu pazeer hota jaaega.¹⁶

Naubat baa'e'n jaar syed ke rooe zameen par koi aisa shaqs nahi rahega jo Allah Alah kehta ho.

Aap tamam ahabab ne ye saheeh hadees kai martaba suni hogi, Rasool Allah ﷺ ne irshad farmaya: Qiyamat qaem nahi hogi is haal mein ke rooe zameen par koi Allah Allah kehta ho.¹⁷

¹⁴ Ye bayan kiya jaata hai ke استتسر الطائر ke parinda taaqat mein gidh ban gaya. Iska matlab ye hai ke kamzor apne aapko taqatwar samajhne lagaa. Baghaas: Ek kamzor o naheef parinda hai. An Nihaaya: V1 P104; Lisan al Arab: V3 P119

¹⁵ Bukhari:100; Muslim:2673

¹⁶ Nabi ﷺ ka irshad hai: Qiyamat ki alaamato'n mein se ek alaamat ye hai ke ilm kam hota jaaega (Bukhari: 81; Muslim: 2671) Ye hadees Anas bin Malik ؓ se marwi hai:

Ek riwayat is tarha hai: Qurb e qiyamat mein auqaat qareeb ho jaae'nge aur ilm kam ho jaaega. (Bukhari: 6037, Ye hadees Syedna Abu Huraira ؓ se marwi hai)

¹⁷ Muslim: 148 Syed Anas bin Malik ؓ se in alfaz ke sath hadees marwi hai: Qiyamat qaem nahi hogi, taa-waqtiya zameen par Allah Allah nahi kiya jaaega. Syedna Anas bin Malik ؓ se in alfaz ke sath bhi hadees marwi hai: Qiyamat is shaqs par qaem nahi hogi, jo Allah Allah kehta hoga.

Qabl azeen jo hadees bayan hui aur isme jin logo'n ko sardar banaane ki taraf ishaara kiya gaya hai. In logo'n ki misale'n badi kasrat se paai jaati hain. Bayan karda hadees ke alfaaz ye hain: Allah ilm ko ulama ke khatme ke sath khatam karega, yaha'n tak ke jab kisi alim ko baqi nahi chhodega to log jahilo'n ko apna sardar banale'nge.

Ye jahil sardar Quran o Sunnat ki aisi tafseer karte hain, jo sabeqa Salaf e Saleheen ki bayan karda tafseer se muqhtalif malum hoti hai.

Juhala mundarja zail hadees ko batuar daleel pesh karte hue kehte hain ke mufrad lafz Allah ka wird karna jaaaz balke mustahab hai.

Qayamat qaem nahi hogi, jab tak ke rooe zameen par ek shaqs bhi Allah Alah kehta hoga.¹⁸

Lekin koi shaqs is istedlal se dhoka naa khaae aur jahalat ka shikar naa ho. Main is majlis mein maujood apne tamam bhaiyyo'n ko wazeh taur par bataa dena chhata hu'n ke ye tafseer batil hai. Jhoot ka palinda, saraasar fareb aur dhoka hai.

1. Is tafseer ke batil hone ki pehli daleel ye hai ke iske bar-aks Rasool Allah ﷺ ka farman maujood hai. Jisme mufrad lafz Allah ka wird karne se mana kiya gaya hai.
2. Doosri daleel ye hai ke agar bayan ki gai hadees ka matlab ye hota to Salaf e Saleheen zaroor is par amal paira hote. Choo'nke Salaf e Saleheen mein se kisi ek ne bhi mufrad lafz Allah Ta'ala wird nahi kiya to isse sabit hua ke aisa karna batil hai. Mazeed bar-aa'n Syedna Imam Ahmad bin Hambal رحمه الله ne apni kitab Musnad mein saheh sanad ke sath hadees naqal ki hai, jisse bhi ye sabit hota hai ke ye tafseer batil hai. Musnad Imam Ahmad bin Hambal رحمه الله mein mazkoor hadees ke alfaaz ye hain: Qiyamat Qaem nahihogi, taa-waqtiya rooe zameen par koi ek shaqs bhi لا إِلَهَ إِلَّا اللَّهُ ka wird karta hoga.¹⁹

Dar-asal pehle bayan ki gai hadees mein mazkoor Allah Allah se muraad لا إِلَهَ إِلَّا اللَّهُ hi hai. Badey afsos se ye kehna pad raha hai ke aaj rooe zameen aise ulama se khali hogai hai ke jinho'n ne is wase'e o a'areez duniya ko ilm se bhar diya tha aur inho'n ne ummat ki safo'n mein ilm ko phaila diya tha.

Aaj to surat e haal is she'er ki misdaq dikhai deti hai, kisi shaaer ne kya khoob kaha:

Jab inhe'n شمار kiya jaata tha to wo ta'adaad mein thode hote the, lekin aaj to wo ta'adaad mein bahot hi kam ho chuke hain.

Ham Allah Subhanahu wa Ta'ala se ilteja karte hain ke wo hame'n in talib e ilmo'n mein shamil karde, jo ulama e haq ke manhaj par chhalte hain aur sidq e dil se inke raaste par gaamzan hote hain. Iske sath sath ham ye bhi ilteja karte hain ke wo hame'n in talib e ilmo'n mein se kardy jo is raaste par chhalne waale hain. Jiski Rasool Allah ﷺ ne apne darj e zail farman mein nishan dahi ki hai. Rasool Allah ﷺ ne irshad farmaya: Jo aise raaste par chhala jisme wo ilm talah karta ha, to Allah Ta'ala ne isey Jannat ke raaste par chhala diya.²⁰

Yaha'n behtar malum hot hai ke main ilm ki ehmiyat ke baare mein aapki khidmat mein wo chand ayaat pesh karu'n ke jinme ilm ki ehmiyat ko ujaagar kiya gaya hai. Irshad e Baari Ta'ala hai:

Kaho, Bhalaa Jo Log Ilm Rakhte Hain Aur Jo Ilm Nahi Rakhte Kya Dono'n Baraabar Ho Sakte Hain?²¹

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

¹⁸ Allama Nawab M. Siddiq Hasan Khan ne apni kitab *Ad Deen ul Khalis: V3 P577-578* mein ek ahem bahes tehreer ki hai. Jisme inho'n ye sabit kiya hai ke mufrad lafz Allah ka wird karna ghair sharai amal hai. Kitab o Sunnat aur aqwal e Sahaba Ikram رضوان الله عليهم أجمعين aisa karna sabit nahi hai aur naa Khair ul Quroon ke bashindo'n ka is par

amal sabit hai. Mazeed dekhiye: *Mojam al Manaahi al Lafziyah: P120-121*

¹⁹ Musnad Ahmad: V3 P268; Sheeh Ibne Hibban: 6848; Al Mawaarid: 1911; Mustadrak Hakim: 8559

²⁰ Muslim: 3699

²¹ Surah Zumar: 9

Mazeed farmaya:

Jo Log Tummey Se Eman Laae Hain Aur Jinko Ilm A'ataa Kiya Gaya Hai, Allah Unke Darje Buland Karega. ²²

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Qabil e ghaur baat ye hai ke wo kaunsa ilm hai ke jis ilm se araasta logo'n ki Allah Subhanahu wa Ta'ala ne ta'areef ki hai aur inki raah par chhalne waale log'n ke tarz e amal ko saraaha hai? Iska saheeh jawab wohi hai jo Shaikh ul Islam Ibne Taimiyya ربه ke shagird e rasheed Hafiz Ibnul Qaiyyim ربه ne diya hai. Inho'n ne apne darj e zail asha'ar mein farmaya:

Haqeeqi ilm wo hai jo Allah Ta'ala ne farmaya aur jo iske Rasool ne farmaya aur Sahaba Ikram رضوان الله عليهم أجمعين ne irshad farmaya.

Khabardaar Sifaat e ilaahiya ka inkaar na kare'n aur naa inki nafee kare'n, Allah ki tamseel aur tashbeeh bayan karne se bhi parhez kare'n.²³

Mundarja baala ashaar mein ilm ki khush usloobi ke sath ta'areef ki gai hai, hamne sho'ora ke kalam mein is noiyat ka usloob shaaz o nadir hi dekha hai. Dar haqeeqat ulama ke kahe hue asha'ar deegar sho'ora se bilkul muqhtalif hote hain. Hafiz Ibnul Qaiyyim ربه ek buland paaya alim e deen the aur wo nihayat umda andaz mein shaeraana kalaam kehne par bhi mahaarat rakhte the. Inho'n ne apne ashaar mein badi wazaahat ke sath mundarja zail haqaaeq ko ashkaar kiya:

1. Ilm wo hai jo Allah Subhanahu wa Ta'ala ne irshad farmaya
2. Ilm wo hai jo Rasool Allah ﷺ ne irshad farmaya
3. Ilm wo hai jo Sahaba Ikram رضوان الله عليهم أجمعين ne farmaya²⁴

Hafiz Ibnul Qaiyyim al Jauzi ربه ki ye baat hame'n ek ahem haqeeqat ki yaad dahaani karaati hai, jisse beshtar wo muballegheen gahfil hain. Jo is waqt alam e islam mein har taraf logo'n koi slam ki dawat dene ke liye masroof e amal hain. Haqeeqat tak rasaaei tamam muballegheen ke liye az had zaroori hai.

Wo haqeeqat kya hai?

Tamam muballegheenke nazdeek yehi baat mashoor o ma'aroor hai ke islam sirf Kitabullah aur Sunnat e Rasool Allah ﷺ ka naam hai. Ye kehna durust hai, isme koi shako shubha nahi. Hafiz Ibnul Qaiyyim al Jauzi ربه ne apne asha'ar mein tazkirah kiya hai. Unho'n ne asha'ar mein Kitabullah aur Sunnat e Rasool Allah ﷺ ke farmaeen ke baad Jaleel ul Qadr Sahaba Ikram رضوان الله عليهم أجمعين ke irshadat ko saheeh ilm qarar diya hai, jaisa ke darj e zail sher se sabit hai:

Ilm wo hai jo Allah Ta'ala ne farmaya aur iske Rasool e Maqbool ﷺ ne farmaya aur Sahaba Ikram رضوان الله عليهم أجمعين ne farmaya, isme koi iqtelaf nahi hai.

Lekin aaj kal ham shaaz o nadir hi kisi shaqs se suntey hain ke wo Allah Ta'ala aur Rasool Allah ﷺ ke farameen ke sath sath Sahaba Ikram رضوان الله عليهم أجمعين ke faham o tashreeh ka bhi tazkirah karta ho. Halaa'nke Sahaba Ikram

²² Surah Mujadela: 11

²³ Elaam al Muwaqqeen: V2 P149; Hafiz Ibnul Qaiyyim al Jauzi ربه ke aur asha'ar bhi hain jo Al Kafiyah ash Shafiya Fil Intesaar lil Firqa an Naajiya mein dekhe jaa sakte hain: V2 P161

²⁴ Ye nukta Allama Ibne A. Bar ربه ne apni kitab Bayan ul Ilm wa Fadhl mein bayan kiya hai: V2 P990 wo mazeed

likhte hain: Quran e Majeed ki iqteda karo aur is Rasool ﷺ ki sunnat par amal karo jo pakiza deen e haneef ke sath maboos hue. Phir Sahaba Ikram رضوان الله عليهم أجمعين ke tarz e amal ko iqhteyar karna. Wo aqalmand aur ahle baseerat the. Siyaaq o sabaaq ko malhoor rakhte hue maine apni taraf se iska izaafa kiya hai (Abu Moaz Khalid bin A. Ala a'aal)

رضوان الله عليهم أجمعين hi haqeeqatan Salaf o Saleheen hain. Sahaba Ikram رضي الله عنهم ke bare mein Nabi ﷺ se ye hadees mutawatir sanad ke sath warid hui hai. Aap ﷺ farmate hain: Mere zamaane ke log behtar hain.

Biradaraan zee wiqaar! Kahee'n aap bhi aise naa kehna jaisa beshtar muballegheen kehte sunaai dete hain. Wo is mutawaatir hadees ko in alfaz ke sath bayan karte hain: Mera zamaana tamam zamaano'n se behtar hai.

Yaad rahe ke Khair ul Quroon ke alfaaz Bukhari, Muslim aur deegar ahadees ki kitabo'n se saabit nahi. Saheeh hadees ke alfaaz is tarha hai: Behtareen log mere zamane ke hain, yaani Sahaba Ikram رضي الله عنهم, phir wo log jo inke qareeb hain, yaani tabaeen aur phir wo log jo inke qareeb hain. Yaani tabe tabaeen.

Wo 3 zamaane jinke behtar hone ki gawahi di gai, inme pehla zamana Sahaba Ikram رضي الله عنهم ka hai. Hafiz Ibnul Qaiyyim al Jauzi رحمه الله ne Sahaba Ikram رضي الله عنهم ko Kitab o Sunnat ke sath milaa kar bayan kiya. Hafiz Ibnul Qaiyyim al Jauzi رحمه الله ne apni raae, ijtehad ya istembaar ki binaa par Sahaba Ikram رضي الله عنهم ko Kitab o Sunnat ke sath milaaya? Agar aisa hota to isme ghalati ka imkan tha, kyou'nke misl mashoor hai: Har umda ghoda lad-khadaa jaata hai.

Iske jawab mein ye arz kardena zaroori samajhta hu'n ke Hafiz Ibnul Qaiyyim al Jauzi رحمه الله ne Kitab o Sunnat ke baad Sahaba Ikram رضي الله عنهم ka zikar apne ijtehad ya istembaar ki binaa par nahi kiya. Kyou'nke agar aisa hota to isme ghalati ka imkan tha. Balkey inho'n ne ye mauqaf Kitabulah Quran e Majeed aur Rasool Allah ﷺ ki hadees par etemaad karte hue iqhteyar kiya.

Quran e Majeed mein Allah Subhanahu wa Ta'ala ka irshad hai:

Jo Rasool Ki Muqhalefat Karega Hidayat Wazeh
Hojaane Ke Baad Aur Momino'n Ke Raaste Ke Siwa Aur
Raaste Par Chlega To Jidhar Wo Chalta Hai Ham Isey
Idhar Hi Chalne De'nge Aur Qiyamat Ke Din Jahannam
Mein Daqhil Kare'nge Aur Wo Buree Jagah Hai.²⁵

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Allah Rabbul Izzat ne وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ kehne par iktefa nahi kiya. Agar Allah Subhanahu wa Ta'ala itna hi ishaara farmadete to farman bar-haq hota. Lekin Allah Subhanahu wa Ta'ala ne apni hikmat e baalegha se tafseel ke sath irshad farmaya aur isi baat ki wazaahat aur tashreeh o tafseer hamare pesh e nazar hai. Allah Subhanahu wa Ta'ala ne apne farman mein وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ka tazkirah kiya aur you'n irshad farmaya:

Jo Rasool Ki Muqhalefat Karega Hidayat Wazeh
Hojaane Ke Baad Aur Momino'n Ke Raaste Ke Siwa Aur
Raaste Par Chlega To Jidhar Wo Chalta Hai Ham Isey
Idhar Hi Chalne De'nge Aur Qiyamat Ke Din Jahannam
Mein Daqhil Kare'nge Aur Wo Buree Jagah Hai.²⁶

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ
سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Azeezan e Min! meri ye dili khuwahish hai ke ye ayat e kareema aapke dil o dimagh mein acchi tarha samaa jaae aur ye kisi surate mein aapke zehno'n se mahu naa ho. Is liye ke ye ayat e kareema isi tarha bar-haq hai, jis tarha aapka bolna aur kalaam karna haqeeqat par mabni hai. Agar aap tamam ahbab aur dawat o irshad ke maidan mein masroof e amal tamam ulama e ikram is ayat e kareema ko apne pesh e nazar rakhe'n to sirat e mustaqeem se daae'n baee'n khisakne aur nikalne se mehfooz aur har qism ke inheraaf se najat paa jaa'e'nge aur najaat naa paane waale firqo'n mein se kisi firqe ke kisi ek masle mein bhi maloos nahi ho'nge.

Nabi ﷺ ki ek mashoor o ma'aroor hadees hai, jisey abh main aapki khidmat mein bataur e daleel pesh karta hu'n. Rasool Allah ﷺ ne irshad farmaya: Meri ummat anqareb 73 firqo'n mein bat jaaegi, ek ke alaawa sab firqe

²⁵ Surah Nisa: 115

²⁶ Surah Nisa: 115

Jahannam raseed ho'nge. Sahaba Ikram رضوان الله عليهم أجمعين ne arz kiya ke wo kaun sa khush naseeb firqa jannati hoga? Aap ﷺ ne farmaya: Wo khushnaseeb firqa wo hoga jis par *Al Jama'ah* ka itlaaq hota hai.²⁷

Yaad rahe ke mazkura ayat mein سَبِيلِ الْمُؤْمِنِينَ mein ko *Al Jama'ah* qarar diya gay ahai. Ahle eman ki jamat ke afraad hi wo khush naseeb log hain, jo Rasool Allah ﷺ aur Jaleel ul qadar Sahaba Ikram رضوان الله عليهم أجمعين ke naqsh e qadam par chalne ki sa'adad hasil karte hain.

Dar asal mazkura baala hadees is ayat وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ki khosha cheeni hai.

Yaad rahe ke jo shaqs Rasool Allah ﷺ ki muqhalefat karta hai aur momino'n ke raaste ke alaawa kisi doosri raah par chalta hai, isey Jahannam ki waeed sunai gai hai. Iska mafhoom muqhalif ye hoga ke jo shaqs Rasool Allah ﷺ ke hukam par sar e tasleem kham kar deta hai aur momino'n ki raah par gamzan hota hai, is ke sath Jannat ka waada kiya gaya hai, bilaa-shubha wo jannati hoga.

Jab Rasool Allah ﷺ se dariyaft kiya gaya ke najaat paane waala firqa kaunsa hoga? To Aap ﷺ ne farmaya: wo *Al Jama'ah* ke afraad ho'nge. Dar asal *Al Jama'ah* ke afraad ho'nge. Dar asal *Al Jama'ah* ka itlaaq ahle eman par hota hai.

Rasool Allah ﷺ se ek aur hadees bhi marwi hai, jo pehli hadees ki mazeed wazaahat karti hai, Rasool Allah ﷺ ne irshad farmaya: (Najaat paane waali jamat wo hogi) jo mere aur mere sahaaba رضوان الله عليهم أجمعين ke tarz e amal ko iqhteyar karne waali hogi.²⁸

Yaad rahe ke Quran e Majeed mein سَبِيلِ الْمُؤْمِنِينَ se muraad Sahaba Ikram رضوان الله عليهم أجمعين ka raasta hai. Sahaba Ikram رضوان الله عليهم أجمعين hi wo khush naseeb momin hain jinho'n ne baraah e raast Rasool Allah ﷺ se faiz hasil kiya. Hafiz Ibnul Qaiyyim al Jauzi رحمه الله ne Quran o Hadees ke farameen ke sath Sahaba Ikram رضوان الله عليهم أجمعين ke irshadaat ko iqhteyar karne ka jo tazkirah kiya hai wo apni taraf se ijtehad ki buniyad par nahi kiya.

Dar asal unho'n ne pehle bayan ki gai Qurani ayaat aur hadees se istedlal karte hue aqwaal e sahaba ko zaoori qarar diya hai. Isi tarha main Ahle Majlis ki khidmat mein Syedna Irbaaz bin Saariya رحمه الله se marwi hadees bataur daleel pesh karta hu'n. Wo bayan karte hain ke Rasool Allah ﷺ ne irshad farmaya: Tum meri sunnat aur mere baad hidayat yaafta Qhulafa e Rashdeen ki sunnat ko lazim pakdo.²⁹

Ye hadees bhi us hadees ki manind hai, jo pehle bayan ho chuki hai aur is ayat e kareema ki bhi taeed hai, jo pehle bayan ho chuki hai. Aap ghaur farmae'n, Rasool Allah ﷺ ne sirf is baat par iktefa nahi kiya ke tum meri sunnat ko lazim pakdo, balkey irshad farmaya ke tum Qhulafa e Rashdeen ki sunnat ko bhi lazim pakdo. Yaha'n mein ye baat keh deni zaroori samajhta ho'n aur khaas taur par is daur mein jabke aara, ifkaar, khayalaat aur mazaahib ki bharmar hai aur ummat mein giroho'n, firqo'n aur jamaa-at ki kasrat ho chuki hai.

Aaj musalman naujawan hairan o pareshan hain, inhe'n kuch sujhaai nahi deta ke wo kis jamat ke sath apna talluq qaem kare'n. Inke liye mazkura aayat e kareema aur pehle bayan ki gai 2 hadeeso'n main tasalli baqash jawab maujood hai ke tum سَبِيلِ الْمُؤْمِنِينَ ko iqhteyar karo. Abh sawal ye paida hota hai ke kya maujuda daur ke ahle eman ke raaste ko iqhteyar kiya jaae? Nahi! Balkey is murad wo momin hain, jinho'n ne Rasool Allah ﷺ baraah e raast fais haasil kiya aur wo khush naseeb Sahaba Ikram رضوان الله عليهم أجمعين the.

Yehi Salaf e Saleheen the. Rasool Allah ﷺ ki kamil ataa-at ke liye Sahaba Ikram رضوان الله عليهم أجمعين hi hamare liye behtareen namuna hain aur inke alaawa rooe zameen par aur koi jamat nahi, lehaza dawat ke liye Quran o Sunnat ke sath sath Sahaba Ikram رضوان الله عليهم أجمعين ka faham sharah aur tafseer bhi zaroori hai. Yaad rahe ke Salaf e Saleheen ka itlaaq Sahaba Ikram رضوان الله عليهم أجمعين par hi hota hai.

²⁷ Musnad Ahmad: V4 P102; Darmi: V8 P25; Abu Dawood: 4597

²⁸ Timiriz: 3641; Al Hakim: V1 P139

²⁹ Musnad Imam Ahmad: V1 P126-127; Abu Dawood: 4607; Tirmizi: 2676; Ibne Majja: 42-43-44

Jis shaqs ka khayal ye hai ke wo Kitab o Sunnat ki pariwee karta hai aur Salaf e Saleheen ke faham par amal karna is par lazim nahi, goya wo zuban se ye keh raha hai ke Salaf e Saleheen bhi bande the aur ham bhi bande hain. Bilaa shubha aisa shaqs kaj-ru aur gumrah hai. Is liye ke is shaqs ne in dalaael ko tasleem nahi kiya jo abhi hamne Quran o Sunnat ki raushni mein aapko sunaae hain. Dar-asal is shaqs ne سَبِيلَ الْمُؤْمِنِينَ ko iqhteyar nahi kiya.

Isne Quran o Sunnat ko saheeh ma'ano mein samjha hi nahi Sahaba Ikram رضوان الله عليهم أجمعين ki azmat aur ehmiyat ka isne eteraf nahi kiya. Aisa shaqs Sahaba Ikram رضوان الله عليهم أجمعين ki pairwee se munhafir aur mazkurah Quran o Hadees ke Dalaael se inkar ka murtakib hua. Is shaqs ne apni khuwahishaat ki pairwee ki aur apni aqal par etemaad kiya. Kya insan ki aqal ma'asoom hai? Hargiz nahi, insan ki aqal ma'asoom nahi, isse har dam ghalati ka imkan maujood hota hai. Sahaba Ikram رضوان الله عليهم أجمعين ke naqsh e qadam par chalne se dastbardar hone waala shaqs sareehan gumrah ho sakta hai.

Mere khayal mein firqo'n ke darmiyan ziyada tar iqhtelaf to zaman qadeem se chala aaraha hai aur jo is nae daur mein iqhtelaf paida hua hai wo faham e salaf par hai. Yaani Salaf e Saleheen ki taraf ruju naa karne ki binaa par hai.

Har koi Kitab o Sunnat ke sath wabistagi ka daawa karta hai, aaj ka naujawano ki zuban se ye baat hamare sunne mein aarahi hai aur naujawan hairan o pareshan ye sawal karta hai ke ye log bhi Kitab o Sunnat ka naam lete hain aur wo log bhi Kitab o Sunnat ka raag alaapte hain. Sabhi log Kitab o Sunnat ka dam bharte hain, lekin ham faisla kis tarha kare'n ke Kitab o Sunnat ke saheeh ma'ano'n mein matwaale kaun log hain? Kaun log Kitab o Sunnat par amal paira hain? Salaf e Saleheen ke manhaj ko kin logo'n ne iqhteyar kiya hai aur ham kis jamat ke sath munsalik ho'n? Kaun log saheeh manhaj par qaem hain?

Haqeeqat ye hai ke jisne Kitab o Sunnat ki tafheem mein apni khud saaqhta tashreh par etebaad ka izhar kiya, lekin isne salaf o saleheen par etemaad ka izhar naa kiya, isne dar-haqeeqat Kitab o Sunnat par hi a'adm etemaad ka izhar kiya aur apni aqal, faham aur tashreeh par etemad kiya. Meri adat hai ke main is masle ki wazaahat ke liye chand misaalo'n ka sahaara leta hu'n. Taakey samaeen asaani ke sath baat ko samajh le'n. Main hamesha Salaf e Saleheen ke manhaj ki wazaahat misaalo'n se karta hu'n.

Farooq e A'azam Hazrat Umar Farooq رضي الله عنه irshad farmate hain:

أَذَاذِلْكُمْ أَهْلُ الْأَهْوَاءِ وَالْبِدْعِ بِالْقُرْآنِ فَجَادِلُوهُمْ بِالسُّنَّةِ فَإِنَّ الْقُرْآنَ حَمَلٌ وَجُودٌ³⁰

Hazrat Umar Farooq رضي الله عنه ne ye baad bhalaa kyou'n irshad farmai?

Mera khayal hai ke Syedna Umar bin Khattab رضي الله عنه ne is binaa par ye irshad farmaya ke Allah Subhanahu wa Ta'ala ne apne piyaare Nabi ﷺ ko muqhatib karke irshad farmaya tha:

Hamney Ye Zikar (QeK) Tum Par Nazil Kiya Hai,
Taakey Aap Wazaahat Kare'n Logo'n Ke Liye Jo Inki
Taraf Nazil Kiya Gaya³¹

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

Kya khayal hai ke agar koi arabi musalman khuwah apne daur ka sebawiya kyou'n naa ho aur jisey arabi zuban aur arabi adab par uboor hasil ho. Kya wo Rasool Allah ﷺ ki raah se hat kar Quran e Majeed ko samajh sakta hai? Iska jawab ye hai ke Quran e Majeed ko Rasool Allah ﷺ ke waastey ke baghair samajhna mumkin hi nahi. Kyou'nke Allah Subhanahu wa Ta'ala ne apne Rasool e Maqbool ﷺ ko ye hukam diya ke aap logo'n ke liye jo kuch

³⁰ At Tareeqh al Kabeer Bukhari: V6 P1960; Ad Daarmi: 121; Al Jarah wa Ta'adeel by Ibne Abi Hatim: V6 P147-637; Bayan al Ilm by Ibne Abdul Bar: 1927; Ash Sharia'ah by Ajri: 93, 101, 102; Al Fiqhiyya wal Mutfihiyya: V1 P234;

Al Ibnaanah al Kubra by Ibne Batah: 62, 63, 776; Sharha Usool Eteqaad Ahlus Sunnah wal Jamaa'ah by Lalkaai: 202; Usool as Sunnah Ibne Abi Zamneen: 7

³¹ Surah Nahal: 44

nazil kiya gaya hai. Iski wazaahat kare'n, taake wo log khoob acchi tarha ahkaam e ilaahiya ko samajh sake'n. Kya Quran e Majeed mein Allah Subhanahu wa Ta'ala ka ye hukam nahi hai?

Taakey Aap Wazaahat Kare'n Logo'n Ke Liye Jo Inki
Taraf Nazil Kiya Gaya.³²

لَتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

Kya ye farmaan e ilaahi fuzool aur raaegaa'n hai? Haasha o Kalaa! Allah ka kalam fuzull aur raaegaa'n hargiz nahi ho sakta. Jisne bhi ye iraada kiya ke wo Quran e Majeed ko Rasool Allah ﷺ ke tareeqe ke baghair samjhe wo badi door ki gumrahi mein muhtela hua.³³

Kya kisi shaqs ke liye ye mumkin hai ke khuwah wo arabi zuban ka kitna hi badaa maahir kyou'n naa ho ke wo Quran o Sunnat ko Sahaba Ikram رضوان الله عليهم أجمعين ke manhaj se hat kar samajh sakey?

Iska saheeh jawab ye hai ke waqai kisi bhi shaqs ke liye Quran o Sunnat ko Sahaba Ikram رضوان الله عليهم أجمعين ki fahem o firaasat ke baghair samajhna mumkin nahi. Is liye ke Sahaba Ikram رضوان الله عليهم أجمعين wo Jaleel ul qadar hastiya'n hain, jinho'n ne Nabi e Kareem ﷺ se Quran e Majeed ko samajh kar Tabaeen e Ikram ﷺ ki taraf muntaqil kiya. Tabaeen ne taba-tabaeen ki taraf Quran e Majeed ko muntaqil karne ka fareeza sar-anjaam diya. In zaraae se Quran e Majeed ummat a muslim ki taraf muntaqil hua aur ye silsila qiyamat tak jaari o saari rahega. Quran e Majeed ke jo alfaaz Allah Subhanahu wa Ta'ala ne Syedna Muhammad ﷺ par nazil kiye hain, Sahaba Ikram رضوان الله عليهم أجمعين ne Nabi e Kareem ﷺ ki zuban e Mubarak se sunkar hamari taraf muntaqil kiye aur qurani ayaat ki Rasool Allah ﷺ ne jo tashreeh o tafseer ki, Sahaba Ikram رضوان الله عليهم أجمعين ne aapki zuban e Mubarak se sunkar wo hamari taraf muntaqil ki.

Main aapke saamne ye nukta bhi wazeh karna munasib samajhta hu'n ke Rasool Allah ﷺ ke bayan ki 3 surate'n thee'n. Aur yehi hadees e Rasool ﷺ ki 3 aqsaam kehlaati hain:

1. Qauli
2. Feyli
3. Taqreeri

1. Qauli: Rasool Allah ﷺ ne deeni ahkamaat ko apne alfaaz mein bayan kiya aur Sahaba Ikram رضوان الله عليهم أجمعين ne Rasool Allah ﷺ ke alfaaz ko hamari taraf muntaqil kiya. To Aap ﷺ ke in irshadaat ko qauli hadees kaha jaata hai.
2. Feyli: Rasool Allah ﷺ ne deeni ehkamaat par khud amal karke dikhlaaya to aapke in ma'amulaat par feyli hadees ka itlaaq hoga. Sahaba Ikram رضوان الله عليهم أجمعين ko ye sa'adat hasil hui ke inho'n ne Rasool Allah ﷺ ke ma'amulaat ko ummat e muslim tak paho'nchaaya.
3. Taqreeri: Kisi Sahabi ne koi amal Rasool Allah ﷺ ki maujoodgi mein kiya aur Aap ﷺ ne is par khamoshi iqhteyar ki, isko taqreeri hadees kehte hain. Sahaba Ikram رضوان الله عليهم أجمعين ne isko bhi hoo-ba-hoo ummat e muslima ki taraf muntaqil kiya.

³² Surah Nahal: 44

³³ Shaikh Albani رحمه الله ne apni kitab Manzilah as Sunnah fil Islam mein likha hai ke ye baat bilkul wazeh aur do-tok hai ke koi khuwah kitna hi badaa arbi zuban ka maahir ho. Iske liye Sunnat e Rasool ﷺ se madad liye baghair Quran e Kareem ko samajhna mumkin hi nahi. Koi shaqs Sahaba Ikram رضوان الله عليهم أجمعين se badh kar arabi zuban ko janne waala nahi ho sakta. Sahaba Ikram رضوان الله عليهم أجمعين wo Jaleel ul qadar hastiya'n hain jinki zuban mein Quran

e Kareem nazil hua aur inki zuban mein kisi ajami lab o lehje ki amezish nahi hoti thi. Lekin Sahaba Ikram رضوان الله عليهم أجمعين mein se agar kisi ne apni zubandaani par etemaad karte hue Quran e Kareem ko samajhne ki koshish ki to isne bhi Qurani ayaat ka saheeh mafhoom samajhne mein durust tareeqa iqhteyar naa kiya. (Zam Al Kalam wa Ahla By Abi Ismail Al Lahravi: V2 P121; Jame Bayan al Ilm wa Fadeela by Ibne Abdul Bar: V2 P1181)

Is binaa par hamare liye ye mumkin hi nahi ke ham Quran o Sunnat ko samajhne ke liye mahez loghat par etemaad kare'n aur Sahaba Ikram رضوان الله عليهم أجمعين ke tarz e amal aur faham o firaasat ko pesh e nazar naa rakhe'n. Iska matlab hargiz ye nahi ke ham arabi zuban se yaksar mustafee ho jaa'e'n. Kyou'nke ham is baat par poqhta yaqeen rakhte hain ke jo ajami acchi tarha arbi zuban se waqif nahi the, inse bahot si ghalatiya'n sarazd hue'e'n aur khaas taur par is usooli ghalati ka inki taraf se zahoor hua ke inho'n no Kitab o Sunnat ko samajhne ke liye salaf o saleheen ki taraf ruju nahi kiya.

Isse pehle Kitab o Sunnat ko samajhne ke liye jo maine arabi zuban par a'adm etemaad ka zikar kiya, meri isse murad hargiz ye nahi thi ke arabi zuban ki sirey se koi ehmiyat hi nahi hai. Kyou'nke haqeeqat ye hai ke arabi zuban ko janna bhi zaroori hai. Is zuban ko jaane baghair ham Sahaba Ikram رضوان الله عليهم أجمعين ke mauqaf se aagahi haasil nahi kar sakte aur naa arabi zuban ki ehmiyat se kisi ko inkar hai.

Abh main aapki khidmat mein Quran e Majeed ki ek misaal pesh karta hu'n. Irshad e Baari Ta'ala hai:

Chor Mard Aur Chor Aurat Dono'n Ke Hath Kaat Do. ³⁴

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

Dekhiye! Is ayat e kareema ki tafseer ke liye hamare liye ye mumkin hi nahi ke ham sirf arabi zuban par etemaad kare'n. Kyou'nke loghawi taur par chor ka itlaaq har is shaqs par hoga jo kisi aisi jagah se maal ko churaae, jis jagah maal ko mehfooz kiya gaya hai. Wo maal ziyaada ho yaa kam, ek anda churaaya gaya ho, ek aana ya paisa. Loghawi taur par churaane waale ko chor kaha jaaega.

Allah Subhanahu wa Ta'ala ne irshad farmaya:

Chori Karne Waala Mard Aur Chori Karne Waali Aurat
In Dono'n Ke Hath Kaat Do. ³⁵

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

Kya jis mard-o-zan ne ek anda yaa ek paisa chori kya, iska bhi hath kaat diya jaaega?

Iska saheeh jawab ye hai ke itni mamuli cheez churaane ki wajah se iske murtakib par ye hukam laagu nahi hoga. Kyou'nke Allah Subhanahu wa Ta'ala ke is farman ki wazaahat Rasool Allah ﷺ ke bayan ki raushni mein motebar hogi. Rasool Allah ﷺ ka is hukam ke bare mein irshad e giraami hai: Chhaho'ntaai dinar yaa isse ziyaada miqdaar mein chori karne par hath kata jaaega. ³⁶

Koi shaqs agar ruba'a dinar se kam chori karta hai, agarche loghawi taur par wo chor hoga. Lekin sharai taur par isko chor nahi kaha jaaega. Yaha'n par main aapki khidmat mein ek ilmi haqeeqat bayan karna zaroori samajhta hu'n. Jisse beshtar talib e ilm be-khabar hote hain. Wo haqeeqat ye hai ke arbi zuban 2 qism ki hai, ek arabi zuban wo hai jo baap daada se wiraasat mein chali aarahi hai aur doosri arabi zuban sharai hai. Sharai zuban ki istelahaat Allah Subhanahu wa Ta'ala ki taraf se mutaiyyan karda hai. Arab jo arabi zuban bolte the, wo Quran e Kareem mein istelam ki gai sharai istelahaat se kama-haqqahu waqif naa the.

Aap zara is nukte par ghaur o tadabbur kare'n ke loghawi etebar se *Saariqh* har is shaqs ko kaha jaaega jo kisi bhi cheez ke churane ke murtakib ho. Khuwah wo cheez miqdaar mein kitni hi kam kyou'n naa ho. Lekin sharai taur par chor is shqs ko kaha jaaega jo ruba'a dinar yaa isse ziyada qeemat ki cheez ki chori ka murtakib ho.

³⁴ Surah Maeda: 38

³⁵ Surah Maeda: 38

³⁶ Bukhari: 6789,6790,6791; Muslim 1684

Chori kiya hua maal, jis par hath kaatne ki had naafiz hoti hai iska nisaab chhaho'ntaai dinar hai yaa iske masaawi qeemat e nisaab hogi. Allama Nawawi رحمه الله Sharha Muslim mein likhte hain: Jamhoor ulama ki raae ye hai ke Saheeh

Ahadees se ye baat sabit hai ke nisaab se kam ki chori par hath nahi kata jaaega. Imam Shafai رحمه الله farmate hain ke nisaab soney ka chhaho'ntaai dinar hai, yaa iske masaawi qeemat ki cheez ho. Khuwah wo 3 dirham ho'n yaa koi aur cheez ki qeemat chhaho'ntaai dinar ke baraabar ho. Isse kam cheez ki chori par hath kaatne ki had naafiz nahi hogi.

Amr waqea ye hai ke ham Quran o Sunnat ko sirf arabi zuban par etemad karte hue saheeh ma'ano'n mein nahi samajh sakte.

Aaj ka bahot se musannefeen apni arabi daani ke bal-bootey par Quran e Majeed ki tafseer aur ahadees ki tashrihaat karte hue aise 'nae nae' nukte bayan karte hain ke jinko musalman pehlen nahi jaante the. Isi liye ham ye kehte hain ke haqeeqi islam ki dawat ko samajhne ka daar o madaar Quran e Majeed Ahadees e Rasool ﷺ ke sath Sahaba Ikram رضوان الله عليهم أجمعين ke fahem aur tarz e amal par hoga.

Aaeiye! Pehle chor mard aur chor aurat ke bare mein jo Qurani ayat bayan ki gai hai is par mazed ghaur o tadabbur kare'n. Irshad e baari ta'ala hai:

Chori Karne Waala Mard Aur Chori Karne Waali Aurat
In Dono'n Ke Hath Kaat Do. ³⁷

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

Is ayat e kareema ki tafseer loghat ke etebaar se motebar nahi samjhi jaaegi, balkey iski tafseer sharai istelah ke etebaar se saheeh hogi.

Jaisa ke Rasool Allah ﷺ ka irshad hai: Ruba'a dinar yaa isse ziyaada ki chori par hath kata jaaega.³⁸

Ye baat qabil e ghaur hai ke Quran e Kareem mein Allah Subhanahu wa Ta'ala ne hukam diya hai ke chor mard ho yaa aurat, chori ka irtekar karne waale ka hath kaat do.

Sawal ye paida hota hai ke kaha'n se kata jaae?

Qabil e ghaur baat ye hai ke loghat mein hath ka itlaaq ungliyo'n se lekar baghal tak hota hai. Kya chor ka baghal ke paas se hath kata jaaega?

Is silsila mein koi saheeh hadees sabit nahi, Rasool Allah ﷺ ne apne farman se chori ke maal ka nisaab to mutaiyyan kar diya, lekin chori ke murtakib ka hath kaha'n se kata jaaega, iske mutalliq Rasool Allah ﷺ ke farman se saraahat nahi milti. Is silsile mein Rasool Allah ﷺ ki qauli hadees to nahi milti, albatta is silsile mein Rasool Allah ﷺ ki feyli hadees ka etebaar kiya jaaega. Aur SS, yaani Sahaba Ikram رضوان الله عليهم أجمعين ke tarz e amal ko bhi pesh e nazar rakha jaaega. Isi ko hadees e feyli kehte hain aur ye Rasool Allah ﷺ ke farman ki doosri qism hai.

Hadees e taqreeri ka matlab ye hai ke Rasool Allah ﷺ ki maujoodgi mein kisi sahabi ne koi amal kiya aur Aap ﷺ ne is par khamoshi iqhteyar ki, isey wo kaam karne se mana nahi kiya. Iska matlab ye hai ke Rasool Allah ﷺ ne khamoshi iqhteyar karke is amal ke jaez hone ki tasdeek kardi, jabke Rasool Allah ﷺ ne is kaam ke karne ka hukam bhi nahi diya tha. Ye hadees e rasool ki teesri qism hai. Isey taqreeri hadees ke naam se yaad kiya jaata hai.

Rasool Allah ﷺ ka kisi amal ke liye iqrar ye hota hai ke kisi shaqs ne Aap ﷺ ke saamne koi kaam kiya, Aap ﷺ ne is shaqs ko wo kaam karne se manaa nahi kiya. Ye iqrar naa to Rasool Allah ﷺ ke farman se hua aur naa Aap ﷺ ke mal se, balkey ye amal kisi doosre shaqs ne Rasool Allah ﷺ ki maujoodgi mein kiya, lekin Aap ﷺ ne isey

³⁷ Surah Maeda: 38

³⁸ Ye hadees Bukhari aur Muslim mein Syeda Ayesha رضي الله عنها se marwi hai. Jamhoor ulama e salaf o khalaf ka mauqaf ye hai ke chor ka hath kalaai se kata jaaega aur ye hatheli aur baazu ke darmiyani jod ko kehte hain. Imam Baheqhi رحمه الله ne Sunan al Kubra: V8 P470 mein likha hai ke chor jab pehli dafa chori kare to iska daaya'n hath hatheli aur baazu ke darmiyani jod se kata jaaega. Phir farmaya ke sab ulama ka yehi mauqaf hai. Allama Qurtabi رحمه الله apni tafseer: V3 P529 mein likhte hain ke hath ko kalaai se kata

jaaega aur paou'n ko taqhn se. Allama Ibne A. Bar رحمه الله apni kitab At Tamheed: V6 P8 mein yehi likhte hain. Tafseer Baghwi: V1 P671 mein iski taeed darj hai. Masaael al Ijma by Ibne al Qataan: V2 P262 mein yehi mauqaf iqhteyar kiya gaya hai. Darj e zail kitabo'n mein yehi mauqaf bayan kiya gaya hai. Sharha Muslim Nawawi: V6 P193; Nasbur Raaya by Zeli: V3 P568; Talqhees al Habeer by Ibne Hajar: V4 P139; Fathul Qadeer by Shaukani: V2 P52)

mana nahi kiya. Goya Rasool Allah ﷺ ne wo kaam ba-chashm e khud dekha aur is par kahmoshi iqhteyar karte hue is amal ke jaaez hone ka iqrar kiya.

Lekin jab Rasool Allah ﷺ ne kisi kaam ko dekh kar isey ghair mustahsan qarar diya, agarche wo kaam kisi sahabi ne kiya ho, lekin ye sabit ho jaae ke Rasool Allah ﷺ ne is kaam ko karne se mana kiya hai, wo kaam karna shara'an mamnu hoga. Aur ye kaam isse muqhtalif hoga, jiske hone par Rasool Allah ﷺ ne khamoshi iqhteyar ki. Goya Rasool Allah ﷺ ka khamosh rehna is kaam ke jaaez hone ka iqrar hai, iski misaal darje zail hai.

Syedna Abdullah bin Umar ؓ se marwi hai: Ham Rasool Allah ﷺ ke zamaane mein khade ho kar paani pi liya karte the aur chlate hue khaana khaa liya karte the.³⁹

Syedna Abdullah bin Umar ؓ ne is hadees mein 2 kaamo'n ka zikar kiya hai:

1. Khadey hokar paani peene ka
2. Chalte phirte hue khaana khaane ka

Ye dono'n kaam waqai mein Rasool Allah ﷺ ke Mubarak zamaane mein hue lekin hamare liye qabil e ghaur baat ye hai ke in dono'n kaamo'n ke bare min sharai hukam kiya hai?

Yaani khade hokar paani peene aur chalte phirte khana khane ke bare mein shariyat mein kya hukam hai?

Azizaan e zee wiqaar! Maine aapke saamne sharai hukam malum karne ke liye jo usooli guftagu ki hai wo ye hai ke kisi bhi amal ko sharai qarar dene ke liye Rasool Allah ﷺ ki qauli, feyli, yaa taqreeri hadees ke tanazur mein is amal ko dekha jaaega. Agar Rasool Allah ﷺ ki hadees ki mazkurah 3 aqsaam mein se koi ek qism bhi is amal ki taeed mein ho to wo amal sharai kehlaaega, warna isey shara'an mamnu qarar diya jaaega.

Jab ham pehle kaam yaani khade hokar paani peene ka sharai taur par jaaez alete hue Rasool Allah ﷺ ki taraf ruju karte hain, to hame'n ye manzar dikhaai deta hai ke mua'ashre ki askariyat Rasool Allah ﷺ ki sunnat ke khilaf amal paira hai. Aksar log khade hokar paani peene mein koi qabaahat mehsoos nahi karte. Mua'ashre ke beshtar afaar sone ki anghooti badey faqhar se pahente hain, soney ki zanjeer pahente hain aur resham ka libaas zeb-tan karte hain.

Sawal ye paida hota hai ke kya Rasool Allah ﷺ ne mazkurah amaal ke irtekar par khamoshi iqhteyar ki? To iska jwab ye hai ke hargiz nahi!

Rasool Allah ﷺ ne khade hokar paani peeney, soney ki anguthi pahenney, soney ki zanjeer galey mein daalne aur resham ka libas zeb-tan karne se apni ummat ko mana farmaya hai.

Amar waqea ye hai ke Rasool Allah ﷺ ki maujoodgi mein jo kaam sar-anjam diye gae, inme baaz kaamo'n se aapne mana kiya aur baaz kaamo'n ke bare mein khamoshi iqhteyar ki. Goya kahmoshi iqhteyar karke is kaam ke jaaez hone ka iqrar kiya.

Main yaha'n apni bahes ko tool nahi dena chhata, kyou'nke mere pesh e nazar muqhtasaran aapko haqaaeq se agaah karna hai. Main taweel bahes mein padhkar iqhteyar ke daaman ko chhodna nahi chhata. Maine pehle se hi ye soch rakha hai ke baat muqhtasar magar mudallal ho. Is mauzu par sair haasil bahes karne ke liye to ek khusoosi majlis munaqqid honi chahiye, taakey akele is masle ko khoob acchi tarha zahen nasheen kiya jaa

³⁹ Musnad Ahmad: V2 P12, 24, 29; Daarmi: 2171; Saheeh Ibne Hibban: 5243 ba hawaala Musnad Imam Ahmad: V2 P108; Tirmizi: 1880; Ibne Majja: 2301. Yahya bin Muyeen, Ali bin Madeeni, Ahmad bin Hambal, Abu Hatim, Abu Zara'a, Imam Bukhari aur Imam Tirmizi ؓ ne is hadees ko ma'alal qarar diya hai. al A'alal by Ibne Abi Haatim: 1500; Tareeq e Baghdad: V8 P191, 192; Al A'alal al Kabeer

Tirmizi: V2 P791-793; Irshad al Haaem Li Bayan Hukam Fee Sharb au Akil Wahu Qaaem by Abi Ba'az Khalid bin Abdul Al A'aal: P32-34; Allama Albani ؓ ne is hadees ko saheeh tirmizi mein saheeh qarar diya hai aur is tarha Albani ؓ ne Saheeh al Mishkat mein is hadees ko saheeh qarar diya hai: 4275

sakey. Albatta main yaha'n aapki khidmat mein sirf ek saheeh hadees bayan karne par iktefa karu'nga, jisey Imam Muslim رحمہ اللہ ne apni mashoor o ma'arof kitab Saheeh Muslim mein naqal kiya hai.

Ye hadees Syedna Anas bin Malik رضی اللہ عنہ se marwi hai, wo farmate hain: Rasool Allah ﷺ ne khade hokar paani peene se mana farmaya.⁴⁰

Isi silsiley ki ek doosri hadees mundarja zail hai: Rasool Allah ﷺ ne khadey hokar paani peene par daa'nt pilaa.⁴¹

Abh qabil e ghaur baat ye hai ke Syedna Abdullah bin Umar رضی اللہ عنہ ne khade hokar paani peene ki shahadat di. Choo'nke Rasool Allah ﷺ ne aisa karne se mana kar diya tha, is liye Sahaba Ikram رضوان اللہ علیہم اجمعین khade hokar paani nahi peete the. Rasool Allah ﷺ ke khade hokar paani peene se mana karne ki binaa par Syedna Abdullah bin Umar رضی اللہ عنہ ka bayan kala'adam tasawwur kiya jaaega.

Jaha'n tak hadees ke doosre juz ka talluq hai, yaani Sahaba Ikram رضوان اللہ علیہم اجمعین chalte phirte khaa liya karte the, is silsile mein ham tak koi saheeh hadees nahi paho'nchi ke jisme Rasool Allah ﷺ ne chalte phirte khana khaane se mana farmaya ho. Choo'nke Rasool Allah ﷺ ne Sahaba Ikram رضوان اللہ علیہم اجمعین ko chalte phirte khana khate hue dekha, lekin Aap ﷺ ne inhe'n mana nahi kiya. Balkey khamoshi iqhteyar ki, jisse istedlal karte hue ham keh sakte hain ke Rasool Allah ﷺ ne is baat mein khamoshi iqhteyar karke aisa karne ko jaaez qarar diya, Is par Rasool Allah ﷺ ki taqreeri hadees ka itlaaq hoga.⁴²

Yaha'n main apni baad dohrana zaroori khayal karta hu'n ke Kitab o Sunnat ko samajhne ke liye Salaf e Saleheen yaani Sahaba Ikram رضوان اللہ علیہم اجمعین ke tarz e amal aur faham o baseerat par etemaad karna zaroori hai. Koi insan Kitab o Sunnat ko apne ilm ke bal-bootey par saheeh andaaz mein nahi samajh sakta, jab tak ke wo Sahaba Ikram رضوان اللہ علیہم اجمعین ke manhaj ko pesh e nazar naa rakhe.

Mera khayal hai ke Kitab o Sunnat ko samajhne ke liye Salaf e Saleheen yaani Sahaba Ikram رضوان اللہ علیہم اجمعین ke manhaj ki qaid lagaane ki ehmiyat acchi tarha waazeh ho gai. Abh main is baat ko mazeed wazeh karne ke liye ek aur pehlu aapki khidmat mein pesh karna zaroori samajhta hu'n. Soorat e haal ye hai ke zamaana qadeem se musalman bahot se firqo'n mein taqseem ho gae. Aap ne mo'otazela ka naam suna hoga.⁴³

⁴⁰ Muslim: 2025; Muslim 2024

⁴¹ Shaikh Albani رحمہ اللہ ne apni kitab Al Ahadees as Saheeha V1 P340 mein likha hai ke Rasool Allah ﷺ ne khade hokar paani peene se jo mana kiya hai isse ye saabit hota hai ke baghair kisi sharai uzar ke khade hokar paani peena haram hai. Yaad rah eke jamhoor ualama ne khade hokar paani peene ko mamnu qarar diya hai, jabke Ibne Hazam رحمہ اللہ khade hokar paani peene ko haram qarar dete hain. Is masle ko acchi tarha zahen nasheen karne ke liye Shaikh Abu Moaz Khalid bin Abdul Ala'aal ki kitab Irshad al Haaem Li Bayan Hukam Fee Sharb au Akil Wahu Qaaem ka mutalea kare'n. Is kitab mein fazil moallif ne marfu ahadees, asaar e sahaaba aur ahle ilm ke aqwaal badi tafseel se darj kiye hain. Is kitab ko Maktaba Imam Zahabi Kuwait ne badey ehtemam se shaae kiya hai. Allah Subhanahu wa Ta'ala maktaba ke malikaan ko jazaae khair ataa kare.

⁴² Shaikh Albani رحمہ اللہ ne chalte phirte khana khane ko mubah aur jaez qarar diya hai. Inka mauqaf ye hai ke

Nabi e Kareem ﷺ ne Sahaba Ikram رضوان اللہ علیہم اجمعین ke aisa karne par khamoshi iqhteyar ki, jo Aap ﷺ ki taraf se iqrar ke zumre mein aaegi, is masla ko acchi tarha samajhne ke liye meri kitab Irshad al Haaem Li Bayan Hukam Fee Sharb au Akil Wahu Qaaem ka mutalea kare'n (Abu Moaz Khalid bin Abdul Al A'aal)

⁴³ Mo'otazela: Ye ek gumrah firqa hai, is firqe ko Waasil bin A'ataa ki taraf mansoob kiya jaata hai. Ye shaqs Hasan Basri رحمہ اللہ ka shagird tha. Jab Syedna Hasan Basri رحمہ اللہ se kabira gunah ka irtekar karne wale ka anjam poocha gaya to inho'n jawab diya ke kabira gunah ka murtakib islam aur kufr ke darmiyan moallaq hai. Waasil bin A'ataa ye jawab sunkar kabeedah khaatir hua aur jamat se alag hokar masjid ke ek sutoon ke sath alag baith gaya. Iska nazariya ye tha ke kabira gunah ka murtakib Jahannam mein jaaega, kyou'nke kabira gunah ka irtekar karna kufr hai. Iske sath Umro bin Obaid aur kuch deegar log mil gae, inko mo'otazela ke naam se pukara gaya.

Aap hazraat ne Murjiyyah⁴⁴ Khawaarij⁴⁵ aur Zaidiyya⁴⁶ ka naa bhi zaroor suna hoga.

Aapne yaqeenan Shia⁴⁷ aur rawaafiz⁴⁸ ka naam bhi sunaa hoga.

Jin firqo'n ka main abhi tazkirah kiya hai, agarche ye sab firqe intha darje ke gumrah hain, wo Kos ke hawaale se aam musalmano ke sath nazariyati ittefaq bhi nahi rakhte, lekin iske bawajood inme se koi bhi elaaniya taur par nahi kehta ke ham Kitab o Sunnat ko sirey se maante hi nahi. Agar insme se koi bhi ye kahe ke main Kitab o Sunnat ko sirey se manta hi nahi to wo mukammal tau par daaera islam se khairj ho jaaega.

Abh sawal ye paida hota hai ke jab sab giroh Kitab o Sunnat par etemaad ka daawa karte hain to phir inke darmiyan iqtelaf kyou'n hai? Main bhi is baat ki gawahi deta hu'n ke tamam giroh Kitab o Sunnat par etemaad ka daawa to zaroor karte hain, lekin teesre asal yaani Salaf e Saleheen ke manhaj ko iqhteyar kiye baghair inki taraf se Kitab o Sunnat par etemaad karne ka daawa motebar nahi samjha jaaega.

Soorat e haal ye hai ke Sunnat ki haisiyat Quran e Kareem se yaksar muqhtalif hai. Quran e Kareem to ek jild mein mehfooz hai aur is par saari ummat ka ittefaq hai, jabkey sunnat saikdo'n kitabo'n mein muntashir hai. Ahadees ki bahot si kitabe'n qalmi nusqho'n ki surat mein paai jaati hain, jo abhi tak zewar e tabaa-at se araasta nahi huee'n. Ahadees ki ye kitabe'n abhi tak alam e ghaib mein hain, lekin ahadees ki jo kutub shaae ho chuki hain, inme saheeh ahadees bhi maujood hain aur zaeef bhi.

Jo log hadees par etemaad karte hain, khuwah wo log Ahle Sunnat wal Jamat se munsalik ho'n aur inka ye daawa ho ke ham Salaf e Saleheen ke mahnaj ko durust samajhte hain, yaa wo log Ahle Sunnat wal Jamat ke alaawa kisi doosre giroh se ho'n. Haqeeqat mein wo saheeh aur zaeef riwayat mein tameez nahi karte. Wo dar-asal Kitab o Sunnat ki muqhalefat ke murtakib hote hain, kyou'nke wo log zaeef ya mauzu ahadees par etemaad karte hain.

⁴⁴ Al Murjiyya: Ye bhi ek gumrah firqa hai. Is firqe se munsalik hazraat ka mauqaf ye hai ke eman sirf tasdeeq bil qalb ka naam hai. Zuban se iqrar aur mal bil jawaareh zaroori nahi. Inka kehna hai ke eman ke hote hue koi gunah nuqsan nahi paho'nchata. Is firqe se munsalik logo'n ka nazariya ye hai ke Jahannam mein sirf kafir jaae'nge. Koi momin gunahgaar Jahannam mein daqhil nahi hoga. Is firqe se wabista log mahez eman ki buniyad par Jannat mein daqhile ke ummidwar hote hain. Khuwah eman ka dawa karne waale ke naama e amal mein koi nek amal naa ho. Isi liye inhe'n Murjiyyah kaha jaata hai.

⁴⁵ Khawaarij: Ye bhi ek gumrah firqa hai, is firqe ke sath munsalik log Syedna Ali عليه السلام ki muqhalefat mein apne gharo'n se inka muqabla karne ke liye nikle they. Is liye inhe'n khawaarij ka naam diya gaya. Imam Ahmad رحمته الله farmate hain ke khawaarij bad-tareen log hain. Meri malumaat ke mutabiq inse badhkar rooe zameen par koi aur bura nahi hoga.

⁴⁶ Az Zaidiya: Is firqe se munsalik log Zaid bin Ali bin Hussain bin Ali bin Abi Taalib ke pairukaar the. Yaad rah eke Az Zaidiyya Shia firqe ki ek shaaq hai. Ye syedna Ali عليه السلام ko tamam Sahaba Ikram عليهم السلام se afzal a'aala aur arfa'a samajhte hain. Inka mauqaf ye hai ke Nabi e Kareem صلى الله عليه وسلم ke baad Syedna Ali عليه السلام sabse afzal the. Khalifa Awwal hone ka haq inka tha, unka mauqaf hai ke

imaamat sirf aulaad e fatema mein hogi. Inka ye bhi mauqaf hai ke kabira gunah ka murtakib daaemi jahannami hoga. Inka nazariya ye hai ke zalim hukumrano'n ke khilaf khurooj zaroori hai. Nez inka ye kehna hai ke fajir o faasiqh Imam ke peeche namaz nahi hoti.

⁴⁷ Shia: Is firqe se munsalik log Syedna Ali عليه السلام ko Syedna Abu Bakar, Syedna Umar, Syedna Usman عليهم السلام se afzal gardaa'nte hain. Inka mauqaf ye hai ke masnad e khilafat par sabse pehle faaez hona Syedna Ali عليه السلام ka haq tha. Shia ki 3 qisme'n hain: 1. Ghaali Shia, 2. Imami Shia, 3. Zaidiya Phir har qism ke aage kai shaqhe'n hain.

⁴⁸ Wo bad-taneeyat firqa hai, jiske sath munsalik log Sahaba Ikram عليهم السلام ko galiya'n dete hain aur inki aib joi karte hain. Abdullah bin Ahmad رحمته الله farmate hain ke maine apne walid e giraami Ahmad bin Hambal رحمته الله se dariyaft kiya ka raafzi kaun hain? To inho'n ne farmaya: Jo log Syedna Abu Bakar aur Syedna Umar عليهم السلام se afzal dete hain. (Tabaqaat al Hanaabala: V1 P33; Al Fataawa Ibne Taimiyyah: V4 P435) inhe'n raafzi is liye kehte hain ke ye log Syedna Abu Bakar Siddiq aur Syedna Umar bin Khattab عليهم السلام ki khilafat aur imamat ko tasleem nahi karte. Maqalaat Ibul Hasan al Asha'ari: V1 P87; Fataawa Ibne Taimiyya: V4 P435

Jin gumrah firqo'n ka maine pehle tazkirah kiya, wo baaz Quran haqaaq aur ahadees e nabawiyya ka inkar karte hain. Ye surat e haal zamana e qadeem se chali aa rahi hain aur zamana e jadeed mein bhi yehi surat e haal paai jaati hai.

Quran e Kareem se ye baat sabit hoti hai ke Jannat mein momin Allah Rabbul Izzat ka didaar kare'nge. Bilaa-shubha ahle eman ko ye azeem nemat is waqt muyassar hogi jab wo sada bahar Jannat mein Allah Subhanahu wa Ta'ala ka didaar kare'nge. Allah Rabbul Izzat Jannat mein ahle eman ke saamne jalwa afroz ho'nge aur momin Allah Subhanahu wa Ta'ala ke didaar se sarfaraz ho'nge. Ek salafi alim e deen ne apne sher mein kya khoob didaar e ilaahi ka manzar pesh kiya hai:

Momin Allah Rabbul Izzat ko bahgair kaifiyat o tashbeeh ke dekhe'nge aur iski koi misaal bhi nahi di jaa sakti.

Ye baat acchi tarha zahen nasheen kar le'n ke ahle eman sada bahaar Jannat mein Allah Subhanahu wa Ta'ala ka didar kare'nge. Ye baat Qurani ayaat aur bahot si ahadees e Rasool ﷺ se sabit hai.

Hairat ki baat hai ke is azeem nemat ka baaz qadeem aur jadeed firqo'n ne kis tarha inkar kar diya? Qadeem firqo'n mein motazela hain jo Jannat mein didaar e ilaahi ke munkir hain. Meri malumaat ke mutabiq is waqt rooe zameen par koi aisa shaqs nahi jo ye daawa karta ho ke main motazela mein se hu'n. Dar-asal inho'n ne apni aqal par etemad karte hue didar e ilaahi ka inkar kiya hai. Wo kehte hain ke Allah Ta'ala ko dekhna insan ke liye naa-mumkin hai. Afsos! Motazela ne is haqeeqat ka inkar kaise kar diya? Wo dar dasal didar e ilaahi ka inkar karke Quran e Kareem ki darj e zail ayat ke munkir tehre. Irshade Baari Ta'ala hai:

Is Roz Kuch Cehre Tar-o-Taaza Ho'nge, Apne Rab Ki
Taraf Dekh Rahe Ho'nge.⁴⁹

(وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ)

Kya motazela ne is ayat e kareema ka inkar nahi kardiya?

Iska jawab ye hai ke motazela ne sareehan inkar nahi kiya, balke inho'n ne ayat ki taweel apni naqis aqal par etemaad karte hue ki hai. Agar wo saaf inkar kar dete to kafir aur murtad teherte, lekin surat e haal ye hai ke Ahle Sunnat motazela ko ek gumrah firqa to kehte hain, lekin isey daera e islam se kharij qarar nahi dete. Motazela Qurani alfaz ke to munkir nahi, albatta in alfaz ke ma'ani o mafhom se inkari hain. QeH ke alfaaz ye hain:

Is Roz Kuch Cehre Tar-o-Taaza Ho'nge, Apne Rab Ki
Taraf Dekh Rahe Ho'nge.⁵⁰

(وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ)

Motazela ne is ayat e kareema ki taweel ki hai. Alfaaz ka to inho'n ne inkar nahi kiya. Albatta ayate ke maani o mafhoom se inkar ho gae hain. Ulama ka is baat par ittefaq hai ke alfaz maani ka qaalib hote hain. Agar ham alfaaz par eman laane ka izhar kare'n aur ma'ani ka inkar kare'n to aise eman ka koi etebaar nahi. Lekin sawal ye paida hota hai ke motazela ne Allah Subhanahu wa Ta'ala ke didar ka kyou'n inkar kiya? Dar asal inki naqis aqalo'n mein didaar e ilaahi ka tasawwur naa samaa saka.

Motazela ka khayal hai ke insan ek aajiz maqloof hai. Iske liye ye mumkin hi nahi ke wo Allah Subhanahu wa Ta'ala ko zaheri taur par apni ankho'n se dekh sakey. Jaisa ke yahoodiyo'n ne Syedna Musa عليه السلام se mutalba kiya tha ke ham aap par tab eman laae'nge, jab ham Allah Ta'ala ko apni ankho'n se dekh le'nge. Ye ek mashoor o ma'arof qissa hai, jise Quran e Kareem mein kuch is andaaz se bayan kiya gaya hai. Irshad e Baari Ta'ala hai:

Aur Jab Tumne Kaha Aye Musa! Ham Tum Par Is Waqt
Tak Hargiz Eman Nahi Laae'nge Jab Tak Ke Allah Ko

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً

فَأَخَذْنَاكُمْ الصَّاعِقَةَ وَأَنْتُمْ تَنْظُرُونَ

⁴⁹ Surah Qiyamah: 22-23

⁵⁰ Surah Qiyamah: 22-23

Elaaniya Apni Ankho'n Se Naa Dekh Le'n. Tumhe'n Bijli
Ki Kadak Ne Pakad Liya Aur Tum Dekh Rahe The.⁵¹

Ek dafa'a Syedna Musa عليه السلام ne bhi Allah Subhanahu wa Ta'ala se ye mutaalba kiya tha ke Ilaahi! Main aapka didaar karne ka mutamanni hu'n, lekin Allah Ta'ala ne saaf taur par inhe'n bataa diya tha ke tum mujhe nahi dekh sakte, jaisa ke irshad e Baari Ta'ala hai:

Arz Kiya Aye Mere Parwardigaar! Apna Didaar Mujhko
Karaa Deejiye Ke main Aapko Ek Nazar Dekh Lu'n,
Irshad Hua Ke Tum Mujhko Hargiz Nahi Dekh Sakte,
Lekin Tum Is Pahad Ki Taraf Dekhte Raho, Agar Wo
Apni Jagah Par Bar-qarar Raha To Tum Bhi Mujhe
Dekh Sakoge. Pas Inke Rab Ne Jo Is par Tajalli Farmai
To Tajalli Ne Iske Par-khacche Udaae Aur Musa
Behosh Hokar Gir Padey.⁵²

قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ
فَإِنْ اسْتَقَرَّ مَكَانُهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ
دَكًّا وَخَرَّ مُوسَى صَعِقًا

Motazela ki aqale'n tang daamani ka shikar ho gae'n. Wo Qurani daleel ke sath mazaqh karne lagey, inho'n ne qurani aayat ki taweel ka irtekar kiya. Motazela ne aisey kiyoun kiya?

Motazela ne ye tarz e amal is liye iqhteyar kiya ke inka eman kamzor tha. Ghaib ki nisbat inhe'n apni aqalo'n par ziyada qawee eman tha. Halaa'nke Surah Baqarah ke aghaaz mein ghaib par eman laane ka taqwa sha'ar logo'n ki alaamat qarar diya gaya hai. Jaisa ke irshad e baari ta'ala hai:

Alif Laam Meem Ye Wo Kitab Hai Jisme Koi Shak Nahi,
Saraapa Hidaayat Hai, Parhezgaar'n Ke Liye.⁵³

أَلَمْ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Muttaqi, yaani parehezgaar kaun hain? Inke bare mein Allah Subhanahu wa Ta'ala ne irshad farmaya:

Jo Ghaib Par Eman Laate Hain.⁵⁴

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Yaad rah eke Allah Rabbul Izzat ki zaat e giraami a'allam ul ghuyoob hai. Jab hamare Rab e Ta'ala ne apne bare mein baat ki, to hamara farz hai ke ham iski tasdeeq kare'n aur is par eman laae'n. Choo'nke baho kotah hai. Motazela ne is haqeeqat ka eteraf nahi kiya, isi binaa pr inho'n ne bahot se sharai haqaaeq ko tasleem karne se inkar kardiya.

In haqaaeq mein se ek haqeeqat ahle Jannat ka didaar e ilaahi se sarfaraz hona bhi hai jo Allah Subhanahu wa Ta'ala ke darj e zail farman se sabit hai, irshad e baari ta'ala hai:

Is Roz Kuch Cehre Tar o Taaza Ho'nge, Apne Rab Ki
Taraf Dekh Rahe Ho'nge.⁵⁵

وَجُوهٌ يُّوْمِئِذٍ نَّاصِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ

Isi tarha darj e zail ayat e kareema motazela ke liye pehli ayat e kareema se ziyada pecheeda hai. Irshad e Baari Ta'ala hai:

Jin Logo'n Ne Bahalaai Ka Tareeqa Iqhteyar Kiya Inke
Liye Jannat Hai Aur Mazeed Fazal.⁵⁶

لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

⁵¹ Surah Baqarah: 55

⁵² Surah Araaf: 143

⁵³ Surah Baqara: 1-2

⁵⁴ Surah Baqara: 3

⁵⁵ Surah Qiyamah: 22-23

⁵⁶ Surah Yunus: 26

Is ayat e kareema mein lafz **الْحَسَنَى** se muraad Jannat hai aur **وَرِثَتَهُ** se muraad ye hai ke ahle Jannat apne Rab e Ta'ala ka didaar kare'nge. Saheeh Muslim mein Syedna Sa'ad bin Abi Waqaas **رضي الله عنه** se marwi hai, wo kehte hain ke Rasool Allah **ﷺ** ne farmaya ke: **الْحَسَنَى** se muraad *Jannat* hai aur **وَرِثَتَهُ** se muraad Allah Subhanahu wa Ta'ala ka *Didaar* hai.⁵⁷

Lekin motazela ne didar e ilaahi ka inkar kiya hai, halaa'nke farman e ilaahi **إِلَىٰ رَبِّهَا نَاظِرَةٌ** mein didaar e ilaahi ka saraahatn tazkirah hai.

Shia bhi motazela ki pariwee karte hue didaar e ilaahi ke munkar hain. Shia ne motazela ka aqeeda apnate hue doosri ayat e kareema ki bhi taweel ki aur Rasool Allah **ﷺ** se tawatur ke sath marwi hadees ka inkar kar diya aur Quran e Kareem ki is ayat ki taweel karne ki binaa par Rasool Allah **ﷺ** ki hadees ka inkar karne ke murtakib hue. Is tarha wo najat paane waale giroh se kharij ho'nge.

Yaad rahe ke najaat paane waale giroh ki Rasool Allah **ﷺ** ne ta'areef ye ki hai ke najat paane waala firqa wo hai jo mera aur mere Sahaba Ikram **رضوان الله عليهم أجمعين** ka tarz e amal iqhteyar karega.

Rasool Allah **ﷺ** ko yaqeen tha ke ahle eman apne rab ka didaar kare'nge. Bukhari aur Muslim mein Syedna Abu Saeed Khudri aur Syedna Anas bin Malik **رضوان الله عليهم أجمعين** se marwi hai, Rasool Allah **ﷺ** ne farmaya: Tum qiyamat ke din apne rab ko is tarha dekhoge jis tarha 14th raat ka chand dekhte ho, tumhe chand ke dekhne mein koi dushwaari pesh nahi aati.⁵⁸

Motazela ne apni naqis aqalo'n par etemaad karte hue in ahadees e Rasool **ﷺ** ka inkar kar diya. Naa inho'n ne Allah ke didaar ko tasleem kiya aur naa wo is haqeeqat par eman laae. Dar-asal wo eman mein kamzor the. Inho'n no'n Quran o Hadees ke ahkaam ka inkar karke apni gumrahi ka saboot diya hai.

Ye baat to maine aapke gosh e guzaar kardi ke zamana e qadeem se baaz gumrah firqe apne ghalat nazariyat ke par-chaar mein masroof hain. Lekin aaj zamana e jadeed mein khawarij ke yaani *Abaaziya*⁵⁹ firqe ke log apni gumrahi ki dawat ki nashar o ishaa-at mein bade sargarm hain. Wo apni taraf se gumrah kun mazameen apne raseel mein shaae karne mein bade sargarm dikhai dete hain.

Abaaziya firqe se munsalik log khawarij ke nazariye ko azsar e noo zinda karne mein masroof hain. Ye us gumrahi ko phailane ke liye edi choti ka zor lagaa rahe hain jo zamaana e qadeem mein khawarij ke sath mansoob thi. Jin haqaaeq ka khawarij ne inkar kiya Abaazi firqe ke log bhi isi tarha inke inkari hain aur ye bhi haqeeqat mein Allah Subhanahu wa Ta'ala ke didaar ke munkir hain.⁶⁰

Abh main aapki khidmat mein ek aur baat pesh karna chhata hu'n aur wo hai Qadiyaniyo'n ke bare mein. Mumkin hai aap ne inke bare mein pehle suna ho. Wo log bazaahir isi tarha kalma padhte hain, jis tarha ham padhte hain.

⁵⁷ Muslim: 181

*Jab jannati Jannat mein daqhil ho jaa'e'nge to Allah Subhanahu wa Ta'ala farmae'nge, kya tum koi aur cheez chhate ho ke main tumhare liye iska izaafa kar du'n? To jannati kahe'nge Yaa Ilaah al A'alameen! Kya aapne hamare cehro'n ko munawwar nahi kar diya? Kya apne hame'n Jannat mein daqhil nahi kar diya? Aur Jahannam se hame'n najaat nahi dedi? To phir parda hataa diyaa jaaega. Inhe'n yaani ahle Jannat ko Apne Rab e Ta'ala ke didaar se badh kar ziyaada mehboob koi aur cheez naa di gai. Imam Muslim **رحمته الله** ne apni kitab mein in alfaaz ka izaafa kiya ke phir Rasool Allah **ﷺ** ye ayat tilawat ki **لِّلَّذِينَ أَحْسَنُوا** **الْحَسَنَى وَرِثَتَهُ***

In logo'n ke liye jinho'n ne bhalai ka tareeqa iqhteyar kiya. Jannat hai aur mazed faal.

⁵⁸ Bukhari: 7434; Muslim 633

⁵⁹ *ABaaziya: Ye bhi ek gumrah firqa hai. Ye khawarij hi ki ek shaaq hai. Is firqe ke log Abdullah bin Riyaz at Tameemi ki taraf mansoob hain. Ye khawarij ki tarha kabeera gunah ke murtakib ko kafir qarar dete hain.*

⁶⁰ *Hafiz Ibne Ahmad al Hakami ne apni kitab Ma'arij al Qabool V1 P445-447 mein likha hai ke QeM, Saheeh Ahadees, Aqwaal e Sahaba, Aqwaal e Tabaeen aur Aemma Hadee in sabka is par ittefaq hai ke Ahle Eman Jannat mein apne rab ka didaar kare'nge aur wo apne rab ke didar se lutf andoz ho'nge. Ye ahle eman par Allah Ta'ala ki taraf se be-paaya'n rahmat, nemat aur faal o karam hoga aur wo Allah Ta'ala ke didaar ko Jannat ki tamam nemato'n se afzal qarar de'nge.*

Ham أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ kehte hain. Qadiyaani bhi isi tarha kalima shahaadat padhte hain. Ye 5 namaze'n bhi padhte hain, namaz juma bhi baqaedgi se adaa karte hain aur haj o umrah mein wohi amaal sar-anjaam dete hain jo musalman anjam dete hain. Lekin kai aqaaed mein wo musulmano ke khilaf hain. Qadiyaaniyo'n ka ye mauqaf hai ke nabuwwat ka darwaza band nahi hua. Ye kehte hain ke Syedna Muhammad ﷺ ke baad bhi nabuwwat ka silsila jaari hai.

Qadiyaaniyo'n ka za'am e baatil ye hai ke ek Nabi ka Hindustan ki qadiyaan naami basti mein zahoor hua ha. Iska naam Mirza Ghulam Ahmad hai. Qadiyaniyo'n ke nazdeek jo isko nabi naa maane wo kafir hai.

Qadiyaaniyo'n ne ye daawa kaise kar diya ke Syedna Muhammad ﷺ ke baad bhi ambiya asakte hain? Jabke Quran e Majeed mein wazeh andaaz mein mundarja zail ayat e kareema maujood hai:

Aur Lekin Wo Allah Ke Rasool Aur Aqhri Nabi Hain.⁶¹

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Qadiyaniyo'n ne mutawaatir saheeh ahadees ki maujoddgi mein ye kaise keh diya ke nabuwwat ka darwaza band nahi hua? Jabke Rasool Allah ﷺ ka farman hain: Mere baad koi nabi nahi hoga.⁶²

Qadiyaniyo'n ne Quran o Sunnat ki taweel ki, inho'n ne Quran e Kareem ki tafseer o tauzeeh Salaf e Saleheen ki tafseer o tauzeeh se muqhtalif ki.

Hazreen e Mohtaram! Jis shaqs ne nabuwwat ka daawa kiya iska naam Mirza Ghulam Ahmad ⁶³ Hai. Is ka daawa hai ke wo Nabi hai! ye ek lambi dastaan hai.

Aaj hamara ye mauzu nahi, ham is bakhede mein nahi padna chhate. Bahot se aise log hain, jinko haqaeq kai lm nahi aur wo dhoka khaa gae. Quran o Sunnat ke haqaaeq par eman laana har musalman par farz hai. In haqaaeq se daae'n baae'n munharif hone se har musalman ko bachna zaroori hai. Jaisa ke Qadiyaani apne is dajjal ki farebkaari mein aakar raah e haq se munharif ho gae, jis (dajjal Mirza Ghulam ahmad) ne apne Nabi hone ka daawa kiya. Is mardood ne Quran e Kareem ki darj e zail ayat:

Aur Lekin Wo Allah Ke Rasool Aur Khaatim un Nabiyyeen Hain.⁶⁴

وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

Ka mafhoom kis tarha tod marod kar logo'n ke saamne pesh kiya. Mirza Ghulam Ahmad kazzab kehta hai ke Khatim un Nabiyyeen ka ye matlab nahi ke Rasool Allah ﷺ ke baad koi nabi nahi hoga. Balkey iska matlab ye hai ke Rasool Allah ﷺ deegar ambiya ki zeenat hain, jis tarha anghothi ungli ki zeenat hoti hai. Qadiyaniyo'n ne ye to nahi kaha ke ye ayat Rasool Allah ﷺ par nazil hi nahi hui, balke inho'n ne iske maani o mafhoom se inkar kiya.

Yaad rahe ke alfaaz par eman laana motebar aur mufeed nahi hoga. Jab tak ke inke mafhoom aur ma'ani ko tasleem naa kiya jaae. Haqeeqi maaney ko tasleem kiye baghair mahez alfaaz par eman laana motebar nahi hoga.

⁶¹ Surah Ahzab: 40

⁶² Bukhari: 4416; Muslim 2404; Abu Dawood: 4252; Bukhari: 3535; Muslim: 2286; Bukhari: 3534; Muslim: 2287

⁶³ Mirza Ghulam Ahmad Qadiyani ke bare mein Allama Albani رحمه الله ne apni kitab Aqeeda Tahaawiya mein likha hai ke Mirza Ghulam Ahmad Qadiyaani in dajjalo'n mein se ek dajjal hai jinho'n ne nabuwwat ka daawa kiya. Iske pairukaar Hindustan, Germany, England aur America

mein phaile hue hain. In mumalik mein qadiyaniyo'n ki masaajid bhi hain, jaha'n ye musulmano ko gumrah karne mein masroof hain. Shaam mein bhi inke kuch afraad maujood hain. Allah inko nest o nabood kare, inki jad kaat de. Inka aqeeda hai ke nabuwwat ka darwaza Syedna Muhammad ﷺ par band nahi hua. Balkey nabuwwat ka silsial aapke baad bhi jaari o saari hai. Allah inhe'n tabaah o barbaad kare. (Abu Moaz Khalid bin Abdal A'aal)

⁶⁴ Surah Ahzab: 40

Jab ye ek haqeeqat hai to phir sawal ye paida hota hai ke Kitab o Sunnat ke haqeeq maaney tak paho'nchne ka kya tareeqa apnaaya jaaega? Is ka saheeh tareeqa aapke ilm mein aachuka hai. Aap isko acchi tarha pehchaan chuke hain ke ham alfaaz ke bare mein mahez apne ilm par etemaad nahi kare'nge aur naa pani khuwahish, aadat aur mazhab ke mutaabiq Quran o Sunnat ki tafseer kare'nge. Kisi ne kya khoob kaha:

Salaf e Saleheen Ki Itteba Mein Tamaam Tar Khair Hi Khair Hai, Jabke Khalaf Ki Itteba Mein Shar Hi Shar Hai.

Ummeed hai meri ye naa-sehaana guftagu har is shaqs ke liye mufeed hogi, jisne meri baato'n ko dil lagaa kar hazir damaagh hokar ghaur se suna. Allah ham sabka haami o naasir ho. Ameen

وَصَلَّى اللّٰهُ عَلَى النَّبِيِّ مُحَمَّدٍ ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

Muhammad Nasiruddin Albani

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Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*).

If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan Syed Barey

27th Shawwal 1439 - 11th July 2018

Ar Riyadh, Saudi Arabia
